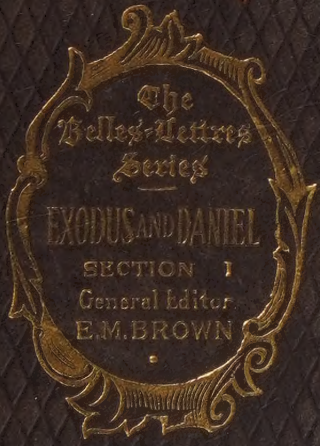
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SECTION I

ENGLISH LITERATURE

FROM ITS BEGINNING TO THE YEAR 1100

GENERAL EDITOR

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IN THE UNIVERSITY OF CINCINNATI

Exodus (Anglo-Saxon poem)

EXODUS AND DANIEL

TWO OLD ENGLISH POEMS

PRESERVED IN MS. JUNIUS 11 IN
THE BODLEIAN LIBRARY OF THE UNIVERSITY
OF OXFORD, ENGLAND

EDITED BY

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BOSTON, U. S. A., AND LONDON
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Preface

THE present edition of the *Exodus* and the *Daniel* offers simply what the editor regards as needful to the student: (1) an introduction treating in general of the form and contents of the two poems, (2) the text with footnotes on manuscript peculiarities, proposed changes of reading, etc., (3) explanatory notes on difficult passages, (4) a bibliography, (5) a complete glossary.

The introduction is meant to be a *résumé* of those facts and theories that should be known to the student and serve as a basis of intelligent study of the text. This limitation excludes much matter of interest and value, which would properly find a place in an edition made on a different plan: *e. g.* extended discussion of the literary qualities of the poems, their rank absolutely and in comparison with other Old English remains, opinions of critics, antiquities, etc.

The text is given as it stands in the manuscript and the footnotes contain information in regard to erasures, corrections and similar matters whenever these have any bearing on the reading; also changes of text adopted by former editors or suggested in notes, dissertations, journal articles and the like. A large part of these, especially of those of earlier date, are now shown by increased knowledge of the grammar, vocabulary and metre of Old English to be unnecessary or even impossible, and have only a historical value, but most of them have been included as material for the cultivation of the student in text-criticism. It has not seemed necessary to note cases of approval of previous suggestions, except when they have

119147

been given currency by adoption into a printed text, and all purely external changes, such as variant forms of letters, interchange of *þ* and *ð*, *se ðe* or *seðe*, *for þam* or *forþam*, misprints, normalizations, capitals, punctuation, metrical arrangement, etc., have also in most cases been omitted. When any of these have any bearing on the meaning of a passage, they are considered in the explanatory notes, and all changes from the manuscript suggested by the present editor will be found there also.

The notes and glossary are added to enable the student to master difficulties without the loss of time that would result from the lack of such help.

F. A. Blackburn.

The University of Chicago.
June 1, 1907.

Introduction

I. The Manuscript

The *Exodus* and the *Daniel* are parts of a poem preserved in a single manuscript, now in the Bodleian Library at Oxford and known as MS. Junius 11. A minute description of the volume by F. H. Stoddard was printed in 1887 in the tenth volume of *Anglia*, and supplemented in 1889 by a short article by John Lawrence in the twelfth volume of the same journal.

The book once belonged to Archbishop Usher, who loaned it to Somner [1] for use in making his Dictionary, and afterwards gave it to Junius,[2] who had it printed and later presented it with other books and papers to the University of Oxford. Its contents are divided into two parts, each in form a single poem, the first containing fifty-five cantos; the second, twelve. The beginnings of the cantos are marked by large initials, spacing or numbering, usually by all three. The book was written in the first half of the eleventh century; the present binding is about four centuries later.

It is plain that we have in the book, in its present form, two pieces of clerical work. This is shown by the following facts.

1. Part I, which contains the first poem, is ruled for 26 lines to the page; Part II, containing the second poem, for 27.

[1] See Somner's Dict. Preface.
[2] See Junius' edition, *ad lectorem*.

2. Part I was written by one scribe ; Part II by three others.

3. Part I is illustrated with a number of drawings and space is left for many more, which, however, were never added ; Part II is written solidly.

4. We find in Part I, in addition to the drawings, various other proofs that the scribe had planned not only to make a copy of certain matter, but also to produce an artistic book ; in Part II only the former purpose is apparent.

Stoddard holds that we have in the volume not two manuscripts but one, though by different hands, basing his opinion on the size of the page and the likeness in the vellum, and thinks that the rebinding in the fifteenth century was only the putting on of a new cover. But the difference of the two parts is plain, whether the two were put together by binding or by writing them in the same book. I am inclined to the opinion that the book was originally intended for the first part only, that this was left unfinished not only in the matter of illustrations and initial letters, but also in writing, the work of the scribe being from some cause or other interrupted before he had filled the book, and that the pages left unwritten at the end were afterwards utilized by other scribes for writing the second poem. As the first part is a collection of stories, there is no fixed limit to the number that might be used, but we should certainly expect that a poet who had given in their order the stories of the first five chapters of *The Book of Daniel* would not end his work without adding that of the sixth, the story of Daniel in the den of lions, especially as this is the most

striking of all. We might reasonably look also for the stories of the apocryphal chapters xiii and xiv, since they are in the Vulgate. This assumption of incompleteness would also explain the fact that the correction of errors is not so thorough as we should expect in a book written with such care.

As the *Exodus* and *Daniel* are portions of Part I, we are chiefly concerned here with that part, the contents of which are as follows: —

1. Cantos i–xli. — A paraphrase of the first twenty-two chapters of *Genesis*, ending with the sacrifice of Isaac.

2. Cantos xlii–xlix. — The story of the departure of the Hebrews from Egypt and their passage of the Red Sea, taken chiefly from chapters xiii and xiv of *Exodus*.

3. Cantos l–lv. — A paraphrase of the first five chapters of *The Book of Daniel*.

This matter fills a half or two thirds of the space. Large portions were left blank for illustrative drawings, and room was left also for ornamental capitals at the beginning of the cantos. Of the latter the first twenty-five are filled with outline letters, formed for the most part of intertwined griffin-like monsters, the rest with a few exceptions have been roughly filled in with large letters of the ordinary form; a few remain blank. Of the spaces left for pictures about one half of those in the *Genesis* have been filled with drawings in black, red and green ink, both red and green now much faded; the rest are still blank. The manuscript is far the best of all surviving specimens of Old English poetry. It is

carefully written in a single hand and uncorrected errors are few, though occasional omissions occur, generally of a half-verse. These are frequent enough to be surprising in a book so carefully written, and suggest the conjecture that the copy used by the scribe was at fault. The book is well preserved and there are no cases of illegibility due to blots or injury, but losses have been suffered by the cutting out or tearing out of leaves. The leaves thus taken probably contained in most cases little or no writing, for the sense is often continuous or shows a break that could be made good by the insertion of only a line or two, but the removal of a leaf has sometimes resulted in the loosening and later loss of the other half of the sheet, with whatever matter it happened to hold.

Part I, as stated above, is in a single hand and written with unusual care. Of the errors of the scribe nearly all have been corrected, the corrections in most cases, as far as can be decided, being made by the scribe himself. They are of the usual sort, interlineations, erasures, etc. A few are shown by the form of the letters or by the character of the ink to be from some later hand; nearly all of these are found in the *Genesis*, and are usually not real corrections but normalizations or changes suggested by a wrong understanding of the passage. There are, however, a number of gross errors remaining and a larger number of partial corrections, and a careful examination of these throws light on the method followed by the scribe in making changes.

It seems clear that errors were often apparent to the scribe at the time they were made, but were left for

later correction after the ink should become dry. We can hardly assume that the eye failed to note such forms as *wwa*, *wæwtm*, *frfræge* (for *swa*, *wæstm*, *gefræge*). It is much easier to suppose that they were purposely left for later correction and that the revision by the scribe was not made with the same care as the original writing.

The corrections are of four kinds: (*a*) simple erasures, (*b*) simple additions, (*c*) erasure of part of a letter with strokes added to some other part, (*d*) erasure with new writing in the same place. We find instances of all these in the manuscript. It is plain that simple additions and the added strokes under (*c*) could be made at the time of writing, erasures at any time after the ink was dry, and the writing on an erasure at any time after the erasure was made. As cases (*c*) and (*d*) require two changes it is obvious that the omission of either of these would result in a partial correction, and that the omission of both would leave the false reading unchanged. Partial corrections, in the form of erasures without the insertion of the proper letters and of added strokes without the erasure of the false part, are numerous. A third possible method, viz. erasure of a part of the letter without the addition of a stroke to another part, does not occur, and this seems to show that the added strokes were made at the time of writing. Of course it cannot be proved that the scribe purposely left erroneous forms for later change and then overlooked them, but the presumption that the eye would at once detect such faults as those given above, the plain evidence of the plan of making an ornamental book, the

fact that the substitution of the right letters would leave words and letters properly spaced, and the occurrence of numerous partial corrections furnish a strong argument for such a belief.

The earlier editors followed the manuscript and printed Part I as a single poem. But the contents, as given above, show such a variety of subject-matter that later critics have divided it into three parts, *Genesis*, *Exodus* and *Daniel*. The title *Genesis* is found in the manuscript, though in a hand of much later date than the contents; the other two titles are based on the matter contained in the remaining portions of the text. A suitable name for the whole would be "Scripture Stories."

The *Exodus*, as said above, is contained in Cantos xlii–xlix; the *Daniel*, in Cantos l–lv. The name *Paraphrase*, often used of the whole, if very liberally defined, may be applied to the *Daniel*, but does not at all suit the *Exodus*, which merely tells the story of the start of the Israelites for the promised land and their passage of the Red Sea, and uses as its source only about two chapters of the book from which the story is taken.

II. Metre and Accent-Marks

The metre of the *Exodus* and the *Daniel* is the Teutonic alliterative verse, the structure of which was first determined by Sievers and published in his articles in Paul and Braune's *Beiträge*, vols. x and xii. The formulas established by these articles were later elaborated by Sievers in his *Altgermanische Metrik* and have

been further sub-classified and modified by other writers, but their essential correctness is universally acknowledged.

A number of special investigations of the metre of the poems of the Junius manuscript have been made, most of them with the purpose of finding arguments for or against theories of authorship, date, interpolations, etc. As might be expected, such articles contain numerous proposed emendations, as the writers consider all forms false that do not agree with their theories, and either propose to bring them into line by textual changes or brand the passages in which they occur as interpolations of later date when the stricter rules of metre had been relaxed. This method often vitiates the conclusions of the writer, though the collection and classification of material is of great value. The older opinion of the authorship of Cædmon led the critics to assign a very early date to these poems and the careful study given to their metre was in some cases the result of a wish to fix the original verse-forms as far as possible, in others to contribute to the establishment of date or authorship.

The types of verse were first established by a study of the *Beowulf*, but in this as in the other poetry occasional variations were found. Many of these are due to errors of transcription, as is clearly shown by faults of grammar or sense, and, even when no harm results to the meaning or logical connection, we are often justified in assuming a metrical error. Proposed corrections of metre are included in this edition in the critical apparatus, and such cases as call for comment are treated

in the notes. The variations are generally due either to a lack of the necessary number of syllables or of stresses, or to the use of a short syllable under stress instead of the long one required by the formula.

Closely connected with the question of metre is the consideration of the scribe's use of metrical points and accent-marks. Mr. Lawrence has made a study of the former in his "Chapters on Alliterative Verse," but no investigation into the use of accent-marks seems to have been undertaken, all scholars apparently accepting the theory that an accent is intended to mark a vowel as long. I have had serious doubts of the correctness of this view for a long time, chiefly for the following reasons: first, in most manuscripts the accents are but few, and no reason is apparent for indicating the quantity of a vowel now and then and leaving the great mass unmarked; second, accent-marks are not infrequently found over short vowels; third, in other languages and in early Middle English[1] these marks are not signs of quantity. The Junius manuscript is peculiar in the free use of these marks; the instances of their use out-number those of any other manuscript of Old English poetry many times over.[2] It is therefore better than any other for an investigation of their significance.

[1] The MS. of the *Orrmulum* is a good illustration. In this, the accents are very numerous, though entirely unnecessary as marks of length, because, as is well known, the quantity of the vowels is carefully shown by the device of doubling the consonant after a short one.

[2] In the first 250 verses of the *Exodus* 189 accent-marks are found; for the same number in other MSS. of OE. poetry, the figures are: *Andreas*, 15; *Christ*, 9; *Beowulf*, 3.

The metrical point, as in other manuscripts, indicates the end of a hemistich. It is only occasionally misplaced and seldom omitted.[1] Misplacement occurs most often through false scansion by inserting the point too soon; this is especially noticeable in the hypermetric measures, where it is put after the second foot instead of the third, and a second point put in the proper place, though the false one is rarely erased. In the present edition these points have been studied and have been of use in several cases in deciding the metrical arrangement where it differs from that of older prints.

Though no definite plan in the use of accents has been clearly shown by investigation, I have found various indications that in some cases they mark the position of metrical stress. They stand occasionally on unstressed syllables, but rarely; some such instances may be treated as cases of error or carelessness, but some cannot be thus explained; *e. g.* the instances of an accent on the prefix *a-* are too frequent to be treated as simple errors. In a large number of cases, again, there is no good reason for their use, since there can be no question of the place of stress, and in many others they are lacking, though we should expect them, if we assume that they are the work of the scribe and made with a conscious purpose of marking stress. Apparent instances of false scansion, moreover, are found. All these facts point to the conclusion that they come from various hands and that no one of those that added them was following a plan of systematic use, a conclusion strengthened by variation in the ink used.

[1] In the Vercelli Book about a half of the metrical divisions are marked; in the *Beowulf* not more than one in four.

Indications of metrical stress by means of an accent-mark seem to me to be shown in the following cases: In Part I of MS. Junius 11, the prefix *un-* is found fifty-four times with the accent-mark and twenty-two times without it. Nine of the latter are entirely correct in metre if we treat the prefix as unstressed, and two of these must be so treated, unless we are willing to give stress to the *un-* in preference to a root syllable that alliterates. Eleven others are metrically correct if read without stress of the prefix, but in that case lack proper alliteration. As the manuscript has several other verses defective in alliteration, it is possible that these also were so considered by the writer of the accents. On the supposition that the accent-marks indicate the place of the stress, we have therefore only two cases of oversight, not a large number out of seventy-six occurrences. But on the theory that this mark denotes long vowels, how can we explain the fact that it stands on this short vowel no less than fifty-four times out of a total of seventy-six? We conclude that these marks were added at a time when the stress had shifted from the prefix to the root-syllable, where it stands in modern English, or was in process of doing so, and that they served as a guide for reading aloud.

The same purpose can confidently be assigned to the accent-mark on a short prep-adv., when it carries metrical stress; e. g. *Exod.* 67, *mearclandum | ón*; *Exod.* 178, *freond ón | sigon*; also to cases like *Exod.* 54, *fróm se ðe lædde*, where the reader might take *from* for the prep.; and in various other instances. It is noticeable also that accents are freely used where the

hemistich is faulty in number of syllables; e. g. *Exod.* 145, *ymb ántwíg*; *Exod.* 288, *in ége*; *Exod.* 118, *hár hæð*; *Exod.* 243, *wíg curon*; *Exod.* 141, *ær ge*. In a number of instances it is apparent that the mark is intended to point out the place of stress, but is wrongly placed; thus the writer of the accent seems to have read *Exod.* 18ª as *on wíst | eðles*; *Exod.* 93ª as *hím beforan | fóran*; so in other cases, but sometimes the misplaced accent-marks stand in such a position that it does not seem possible that any one could have read the hemistich in the way suggested by them, and, if they are not mere errors, we must assume that their purpose is to indicate something else than metrical stress. It must be added, moreover, that the great majority of these marks, though properly placed, are entirely unnecessary, for the words marked could not be read in any other way.

To what extent the accent-mark is used for other purposes calls for further investigation than I have been able to give, and for the examination of other manuscripts not only of Old English but also of Middle English and of Latin and other tongues. Two or three other uses have suggested themselves, *e. g.* to call attention to dialectic forms, to distinguish words of the same form to the eye but unlike in meaning or in quantity. But the partial investigation that I have given has strengthened my opinion that the accent-mark was not meant by those that used it as a mere sign of length of the vowel, at least in the manuscript here considered. I am confirmed in my belief that the accents were inserted by different persons, at various dates and for

various purposes. This explanation was suggested at first by difference in the ink, and has gained probability in the course of the hasty examination I have been able to make.

III. Authorship, Sources and Date

The question of the authorship of the poems contained in the manuscript is one that will perhaps never receive a definite answer. Junius ascribed them without hesitation to Cædmon, the poet-monk whose story is told by Beda in his *History of the English Church*, and he was followed by all editors [1] and scholars until quite recently. The reason for assuming this authorship was the general identity of the subjects treated in the manuscript with the list of topics of Cædmon's poems given by Beda. The objection made by Hickes [2] that the language is not that of Cædmon has no force, for the same is true of the poems of Cynewulf, and it is now well known that nearly all the Old English poetry that has reached us was composed in Northumbria and has reached us in West Saxon transcripts only. A more recent objection that the works of Cædmon were apparently hymns of the type of the one preserved in both Northumbrian and West Saxon form is also of little weight, for Beda tells us clearly that Cædmon sang *de . . . tota Genesis historia, de egressu Israel ex Aegypto, . . . de aliis plurimis sacrae scripturae historiis*, and poems on such subjects could be nothing else than narrative works like those contained in Part I of our manuscript. Beda's further statement that he sang also *de incarnatione Domi-*

[1] Thorpe, Bouterwek and Grein. [2] *Thesaurus*, I, 133.

nica, passione, resurrectione, et ascensione in coelum fairly describes a part of the subjects treated in Part II.

The sources used are found almost entirely in the Latin Scriptures, but a few passages occur that show an acquaintance with mediæval legends; of these the most important is the story of the Fall of the Angels given in the *Genesis*, now known to be an insertion from an Old Saxon source, and distinguished from the rest of that poem as *Genesis B*. In the *Daniel* the source is followed rather closely and to the exclusion of all outside matter; the *Genesis* also is in general a fair paraphrase of the original, though with some additions from other sources; but the *Exodus* uses its source with great freedom and is indebted to the author's own fancy for the great mass of its details. The only source outside of Scripture, except the mediæval legends referred to above, is the poems of Bishop Avitus of Vienna, which seem to have been known to the writers and to have suggested certain forms of expression.

It must be granted that the belief that we have in the Junius manuscript a part of the works of Cædmon finds strong support in the correspondence of the subjects treated with those in Beda's list, and that works are often ascribed to authors on such evidence. But modern critics not only treat Part I as three distinct poems, but also assume different authorship for each, basing the assumption on difference of style and method of handling the subject-matter, variation in the metrical forms used and other tests of like character. But the scribe put the whole in the form of a single work, though there can hardly be a doubt that it was made so by compilation. Whether the three parts

into which it is now divided by scholars are original, or a further analysis of these is possible, is a question not yet settled, and the test of style could easily be overworked if used to distinguish too minutely. Those that have used it do not seem to have applied it to the different stories of the *Daniel*, but have assumed that to be a single poem, and only a partial test has been made of the various parts of the *Genesis*. That the compiler took one very important part of the *Genesis* from another source than the rest of the work has been satisfactorily shown, but whether all the rest was in the beginning a single poem by one author, as is generally held, or a compilation has not been made the subject of a proper investigation.[1]

As regards the *Exodus* there is no question that we have in the work as it has reached us a single poem; the only question on which there is a disagreement is whether vv. 362–446 are an interpolation by a scribe, an insertion due to the compiler, or a part of the original. The *Daniel* contains several stories, which may be considered distinct, if one chooses to take an extreme view, but they are united by general identity of characters and place as well as of source, and there is equal justification for the opinion that the whole is a single work, the subject being the history of the captive Hebrews in Babylon. The manuscript is defective at the end and leaves the story of Belshazzar's Feast incomplete. The single leaf cut out would be enough to hold the

[1] A partial investigation of this question has been made by Jovy, who reaches the conclusion that the versified pedigrees are by the compiler, and that the story of the Tower of Babel is not by the same author as the rest

remainder of this, and it is quite possible that the book was left unfinished by the scribe, as suggested above, and that the story of Daniel in the den of lions was also versified by the poet; possibly also the two stories of chaps. xiii and xiv. This would include all the stories of *The Book of Daniel*, but would omit the visions and prophecies, which, like the legislation of *Exodus*, would not be included in a book of Scripture tales.

If the comparative merit of the different parts be used as a test of authorship, there can be no question that the *Exodus* must be assigned to a different author. It is much above either the *Genesis A* or the *Daniel* in poetic worth, and the author has followed his source much less closely and given us more of his own. But it is quite possible that credit for higher rank should be given, at least in part, to the subject. The Old English poets, as is well known, are at their best in descriptions of battle and of the strength and peril of the stormy sea. A comparison, moreover, of the various stories from *Genesis* and *Daniel* shows great inequality in poetic worth, and in these also it is not impossible that a difference of theme had its influence.

In a number of articles and dissertations, which have appeared within the last fifteen or twenty years, the questions of authorship, unity, interpolations, etc., have been discussed, but without helping much to convince the unprejudiced reader. The small value of the argument from style is clearly shown by the great difference in the conclusions reached by those that use it, and most of the essays are defective from the failure of the writers to consider all peculiarities, instead of

basing conclusions on a single one. Until a better agreement is reached, the following facts may be accepted as established beyond question.

1. Part I of the manuscript was put by the scribe in the form of a single poem ; those that are not willing to accept it as such must bear the burden of proof that it is otherwise.

2. The variation of subject-matter and source furnishes a strong presumption that this single poem was made by compilation of various stories from Scripture, but apart from differences in style, there is nothing to show whether all the stories were taken from one author or from more.

3. There is no doubt that there is one large interpolation in the *Genesis*, and there are strong reasons, though not conclusive ones, for regarding certain other portions of Part I as insertions.

Accepting the usual opinion of critics that Part I is a compilation from various sources, we have nothing to help us decide when this compilation took place, and the theory that it was the work of the scribe himself, and therefore of the same date with the manuscript, is quite as satisfactory as any other. The only fact bearing on the question seems to favor this theory. Canto xlii, with which the *Exodus* opens, unlike all others except the first, begins with a whole line of capitals, a fact that suggests that the scribe changed copies at this point and inadvertently followed his new manuscript in its way of marking the beginning of a poem.

The date of the different parts of the compilation, if we assume compilation of various stories as the fact, is fixed by comparison of the style of the different parts, and rhetoric, grammar and metre have been investigated with the object of thus determining a relative date. The conclusions are in many cases satisfactory only to those that have reached them, but more weight may properly be given to the results reached by comparison of grammatical usages and metrical forms than to conclusions based on vocabulary and style, since the latter are to a much greater degree influenced by conscious imitation. Leaving out of account the interpolation, *Genesis B*, which is easily proved to be of later date, the critics that have given attention to the question agree in the following conclusions, in regard to the three parts, *Genesis A*, *Exodus* and *Daniel*.

1. *Exodus* is older than *Genesis A* or *Daniel*.

2. *Exodus* is later than *Beowulf*, but older than the Cynewulf poems.

3. *Daniel* is probably older than *Genesis A*.

These inferences are based chiefly on the comparative frequency of the metrical types and of the use of the article and the weak form of the adjective. Other tests, *e. g.* difference in the vocabulary, in the use of poetical epithets, in the use of rhetorical figures, etc., are of less value, since they are quite as likely to result from difference of authorship, but they furnish no arguments against the above conclusions.

The same tests have been used to find an answer to the question whether the Noah-Abraham episode

in the *Exodus* and the Azarias-lyrics of the *Daniel* should be considered original or later insertions. No result has been reached in the case of the latter, but nearly all the investigators find enough difference between vv. 362–446 of the *Exodus* and the rest of the poem to warrant them in regarding it as an interpolation. There are, however, certain considerations that should not be left out of the discussion, which may properly prevent us from accepting the conclusions reached in this way as definitely proved without further investigation. Among these are the question whether so short a passage furnishes grounds for a safe inference, whether some other passage of equal length, when compared with the remainder, might not show the same differences or others equally striking, whether the subject treated does not have influence on both metre and style. Until these and various other matters have been carefully considered, a conservative opinion will go no further than a verdict of *non liquet*.

IV. History of the Text

The poems of the manuscript have been printed wholly or in part in the following editions.

1655. *Cædmonis Monachi Paraphrasis Poetica Genesios ac præcipuarum Sacræ paginae Historiarum, abhinc annos M·LXXX· Anglo-Saxonice conscripta et nunc primum edita a Francisco Junio F.F.* Amstelodami, apud Christophorum Gunradi, typis et sumptibus editoris. MDCLV.

Junius seems to have put the manuscript into print

to prevent the loss of its contents by accident, perhaps also for convenience in making a dictionary. At any rate he made no attempt to "edit" the poems, and in a short note "ad lectorem" prefixed to the text he craves pardon for putting forth an "editio inemendatior" based on a single copy and expresses his intention of publishing a more correct one if other manuscripts come to light. His book contained the text, printed as prose, but with indications of the pages of the manuscript. It was preceded by the note *ad lectorem* and a list of errata, and followed by two and a half pages of notes in Latin and three hymns taken from MS. Cott. Julius A 12. The print varies from the manuscript in very few instances and most of these seem to be unintentional, being chiefly misprints. In two or three cases of repetition Junius omits the repeated word or syllable, and he prints erased letters where traces remain to determine the reading. The one or two cases of substitution of the right form for an error are probably due to a misreading of the manuscript.

Thorpe's statement that the edition of Junius abounds in inaccuracies both editorial and typographical is entirely without warrant. The typographical errors are very few in view of the circumstances under which the printing was done, and most of them are corrected in the errata. As for "editorial" inaccuracies, there could be none in a book made on such a plan except in misreading the manuscript, and such errors are also very few.

Among the books presented to the Bodleian by Junius was a copy of his print, now catalogued as MS. Junius 73, which contains a large number of interlinea-

tions and marginal notes. These are partly cross-references to different occurrences of a word, or corrections of errata; a part are Latin notes on the meaning of words. A kind of second edition of the Junius print was issued in 1752 by the insertion before the text of two leaves containing these notes, which were printed by an Oxford bookseller and bound up with the unsold copies.

1826. Conybeare's *Illustrations of Anglo-Saxon Poetry* contains vv. 447–463 and 490–495 of the *Exodus* reprinted from Junius. The text is arranged metrically in short lines and accompanied by a Latin translation and a rendering into English blank verse.

1832. Thorpe; *Cædmon's Metrical Paraphrase of parts of the Holy Scriptures in Anglo-saxon*, . . . by Benjamin Thorpe, F.S.A. London, 1832.

Thorpe's edition contains introductory matter, the text arranged in short lines, a line for line translation into English, a few footnotes, chiefly critical, and a verbal index. He treats the text conservatively and makes changes sparingly, but in his translation frequently follows readings suggested in the notes though not incorporated in the text.

1849. Bouterwek, K. W. *Cædmon's des Angelsachsen biblische Dichtungen.* Elberfeld, 1849.

Bouterwek's text is in the main a reprint of Thorpe's with most of his suggested changes incorporated in it, but with few others. His footnotes contain the readings of Junius and a few suggestions of changes of text. The publication of his text was followed in 1851 by his *Angelsächsisches Glossar*, a glossary to his text but

containing also other matter, and in 1854 by a third volume containing an elaborate introduction, a translation into German prose, notes (mostly critical), and additions and corrections to the glossary. Bouterwek's contributions to text-criticism are found chiefly in the notes of 1854.

1857. Grein, C. W. M. *Bibliothek der angelsächsischen Poesie in kritisch bearbeiteten Texten.* Göttingen, 1857–1864. Contains all the Old English poetical remains with a few notes, chiefly critical, and a complete glossary. In 1857–1859 this was supplemented by a German translation in alliterative verse.

Grein's text, like Bouterwek's, was based on Thorpe's, but was not a mere reprint. Changes were freely made to remove faults, real or supposed, in grammar, alliteration or sense, and words and phrases added to fill out lacunae.

The result is seen in a greatly improved text, though the changes made are sometimes unnecessary and in general go further than the more sober methods of to-day. In later publications Grein withdrew some of his changes or replaced them with others.

1870. March, F. A. *Anglo-Saxon Reader.* (N. Y. 1870.) Selections, with notes and glossary. It contains *Exodus* 68–85, 106–134, and 154–182, reprinted from Grein's text with a few changes suggested in his article in *Germania* x.

1880. Körner, Karl. *Einleitung in das Studium des Angelsächsischen. Th. II.* Heilbronn, 1880. Contains selected texts, a translation into German, notes and glossary. The selections include *Exodus* 1–57, 252–

306, and *Daniel* 1–103. The text is a reprint of Grein's with one or two emendations; other changes are proposed in the notes.

1883. Hunt, T. W. *Cædmon's Exodus and Daniel, edited from Grein*. Boston, 1883. A reprint of Grein's text with notes and glossary. A later edition omits the notes but enlarges the glossary and adds a list of variant readings.

1888. Kluge, Fr. *Angelsächsisches Lesebuch*. Halle, 1888. A selection of OE. texts, with critical notes and glossary. It includes all of the *Exodus* except vv. 362–446.

1889. Carpenter, S. H. *Introduction to the Study of the Anglo-Saxon Language*. Boston, 1889. Contains, among other selections, *Exodus* 54–62, 68–85, 87–97, reprinted from Grein.

1894. Wülker, R. P. *Bibliothek der Angelsächsischen Poesie*. Leipzig, 1894. A revision of Grein based on a new study of the manuscripts and furnished with full critical apparatus.

Of these editions, those of Junius, Thorpe, Kluge, and Wülker are based on personal examination of the manuscript; Bouterwek and Grein, though without this help, put on their work careful study of the text as reported by Junius and Thorpe; Körner in his notes makes a few suggestions of new readings, but Conybeare, March, and Hunt contribute nothing to text-criticism, as they reprint the text from former editions.

The numerous articles that have appeared in the journals offer countless emendations, a few of which have been accepted by editors and printed in their texts.

But the great mass of these, especially those of earlier date, are of no value whatever, as increased knowledge of Old English vocabulary, grammar and metre has proved them unnecessary and in many cases impossible.[1]

The text of the present edition is a copy of that preserved to us in the manuscript, with no changes except in matters that are purely external, *e. g.* metrical division by lines instead of by pointing, spacing of words, printing of compounds as single words instead of in two parts, punctuation, etc. All errors are left uncorrected, even where there is no difference of opinion among scholars in regard to the proper correction. Such cases are few and will give the student no trouble, since the footnotes always furnish the amended reading, and it is difficult to draw the line between these and other errors, in the correction of which there is no agreement. The work put on the book has been chiefly spent in the effort to understand and explain the hard places, not to make them easy by changing them into something else, which the glossary and notes would enable the student to replace with modern English. The result has satisfied the present editor that the manuscript is correct in many places which have been regarded hitherto as corrupt, and has led to the belief that many more difficulties, not yet satisfactorily explained, will be solved by further study.

The footnotes give information in regard to all pe-

[1] Bouterwek's *Erläuterungen* is the earliest of these lists of emendations. It proposes changes of text in 119 passages of the *Exodus* and the *Daniel*, only one of which finds a place in Wülker's text.

culiarities of the manuscript that have any bearing on the reading, and furnish a list of the changes suggested. It is hoped that the plan of refusing to insert any of these in the text will compel the student to give some attention to them and help to break up the habit of ignoring them altogether, and to prevent the reader from accepting the judgment of the editor as a finality in fixing the text. When the pupil is unable to get a satisfactory meaning from the manuscript reading he is expected to make a choice from the emendations offered him, and the part of the teacher is to direct him in such choice. The result should be training in grammar, metre, and other subjects on the knowledge of which all text-criticism must rest. Suggestions of the present editor and criticism of previous ones are given in the explanatory notes that follow the text.

A very large part of the proposed changes of text are without value, especially those of earlier date, and their inclusion is justified, if at all, on the ground that they may be used as material for critical study. It is probable that some emendations of value have been omitted, since such often appear incidentally in editions of other works, lexicons, and articles that do not deal in general with text-criticism, and errors in giving credit have occurred no doubt for the same reason.

The notes and glossary are in the usual form and intended to furnish the help that a student should have to understand the text. It will be found that notes are lacking when the meaning can be found out by careful use of the glossary, but are freely used on the hard

passages. The *Exodus* is unusually difficult and calls for much more annotation than most Old English poetry; I have tried, however, to reduce the amount as much as possible, and have given help only when in my judgment time is thus saved that can be more profitably spent in other ways.

V. Literary Estimate

Of the value of the *Exodus* and the *Daniel* as literary works, either absolutely or in comparison with other poetical works of the Old English period, little need be said. They show the characteristic faults and merits of their time, and can only be properly judged when treated as a part of the mediæval literature to which they belong. The taste of the Middle Ages is shown in them as it is shown in contemporaneous writings in the other vernacular languages of Europe, and in Latin. The limitation of education, and consequently of literary production, to ecclesiastical circles carried with it a limitation of the subject-matter of literature to the topics in which this class of writers was interested, and gave predominance to certain kinds of writing that offer much less of interest to the readers of the present age. In order to form a just estimate of the works of the time we must therefore, if possible, put ourselves into the mood of the time; if we are unable to do so, we must be content to base our judgment on a study of the literary skill shown in treating the subject, and to forego the advantage of sympathy, the best guide in the path of criticism. It must not be forgotten, moreover, that

our natural interest in such stories as are told in the poems of the present volume is now given to the originals, which have become familiar to us, and that there is left to attract us only what the writer has added, with whatever interest our literary culture may find in his methods. The audience for which the poet sang was different. Would not our estimate be greatly changed if we could bring to these stories, as men did then, the interest and curiosity of children?

If we set ourselves the mere task of giving a literary estimate of the poems, we must confess at once that neither, judged by absolute standards, can be ranked high. But when the best of the Old English religious poetry is used as a standard, the *Exodus* does not stand low in the test. Its special merit is in the use of epithets and in the boldness of its figurative language, the latter often going beyond the limits of our modern laws of style. The result is vigor and energy, qualities suited to the subject; perhaps, as suggested already, due to the subject. An illustration of boldness in the use of figurative language is found in the epithet 'sail,' given to the cloud that led the march of the Hebrews, and 'seamen,' used of the people. The picture in the poet's mind was apparently that of a band moving under the shadow of the cloud, like the warriors that fill a ship and move on under the waving sails above. The ring of the blade as Abraham draws it from its sheath is expressed by the same word that is used elsewhere of the roaring of the lion; to the author's fancy the sword is a beast of prey seeking its food. The Israelites march through the Red Sea defended by a wall,

behind which the fierce waves rage, as wolves might do at the barriers that defend the flock, but when Jehovah lets loose their fury, the sea smites the wall "with ancient sword" as an assaulting host might beat down the yielding line of defence, and falls on the Egyptians in unrestrained rage.

The vigor of the poem is illustrated also in concise expressions that furnish a marked contrast to the loose, discursive style of most Old English poetry. The narrative of the drowning of Pharaoh and his host is chiefly a description in vigorous language of the mad onslaught of the sea, ending with the statement that no one came home again to tell their fate, after which the author, instead of a long moralizing passage such as we often find, puts the whole into the short sentence, "they fought against God"! All the terror and danger of Isaac as he lies on the altar with the drawn sword before his eyes is told in a single verse, "not more doomed was the first murderer"! And at the end, after telling of the joy of the rescued Hebrews and the booty they gained, a verse and a half picture by contrast the condition of their foes; "on the field of death lay the defenders, the greatest of warrior-hosts"!

The *Daniel*, on the other hand, lacks these elements of strength and originality, and cannot be ranked high in poetic quality. It is a collection of stories, well told, to be sure, but in rather a prosaic way, and owing their merit as stories, when all is said, chiefly to the original. The author makes use, as a matter of course, of the amplifications that are the stock in trade of all the Old

English versifiers of Latin stories, but his additions are chiefly repetitions. Even a situation so dramatic as that of the Hebrew youths in the furnace does not seem to rouse his imagination. He is not without poetical feeling, as is shown when he describes the condition in the furnace as being "just as when in summer the sun shineth and the dew-fall is spread abroad in the day by the wind," but his work falls much below the *Exodus* in invention. If the author whose poetic fancy sees the waves of the sea as ravenous monsters in search of prey had treated this subject, it would have been of interest to see what form the flame would have taken in his verse, and what would have been his conception of the character and actions of the angel that rescued the youths. He would have found here, as in his description of the passage of the sea, a contest between the wild flame and a stronger power, and would have used his bold figures in telling the tale.

A marked weakness in both poems is a lack of strong and clear characterization of the chief persons of the action. In these, as in nearly all the Old English narrative religious poetry, the central theme is a contest, a warfare between good and evil. The representative of the former is some saint (Guthlac, Juliana, Andrew, Helena, etc.), or some leader (Constantine, Moses, Daniel, etc.), supported by the divine might, while the champion of the other side is either the Devil or some earthly potentate under his influence and backed by his help. The same conflict is seen also, with change of characters, in the secular heroic poetry (*Beowulf*, *Waldere*, *Finnsburg*, *Maldon*, *Brunanburgh*). It is this theme

that appealed most to the English feeling, and it is in the treatment of this that the Old English poets are at their best. But the leading characters in these pictures of warfare are not often drawn by the religious poets in such a way as to give a distinct mental picture to the reader. In reading the *Beowulf* we get a clear idea not only of the leading actor but of many others. The aged Hrothgar is as full of wise saws and as garrulous as the Homeric Nestor, and quite as clear-drawn a figure, and when Beowulf expresses his conviction that the truce confirmed by the marriage of Ingeld and Freawaru will not prove lasting, the few words put into the mouth of the warrior in the hall give us a clear drawing of a grizzled veteran, displeased at the end of strife and anxious to excite a quarrel and thus renew it. But in the *Exodus*, apart from the standing epithets which we find in all the poetry, there is little to give us a notion what kind of person Moses was. Neither his words nor his actions tell us much about him, and though the writer found in his original a strong personality ready drawn for him, he was apparently unable to transfer it to his own work except by general epithets. He calls him a bold leader, the meekest of men, and the like, instead of picturing him as such in word and act, and allowing us to form our own notion of his character. When the poet of the *Beowulf* tells us at the end that the Geats said of their fallen prince that he was "a mighty king, the mildest and kindest of men, most gracious to his people, and most desirous of praise," we at once recognize the truth of the description, for our reading of the poem has given us just this impression. But no such clear idea of Moses

or Daniel or of the other persons concerned in the action of the poems under consideration is gained by reading them.

To this estimate it may be objected that the real hero is Jehovah, who brings down the pride of kings, and that Moses and Daniel are only his instruments; that the real purpose of the poet is to exalt the Lord and show his power, not to sing the praises of men, however great their work as his champions. There is no doubt of this, in so far as the poet had a clear purpose beyond that of reproducing in his own speech the tales of Scripture. But skill in drawing character is often incidental and subordinate to the chief end, and its possession by a writer is sometimes unknown or unrecognized by himself. The difference between this and the power of invention is well seen in the *Exodus*, where the characters are vague and colorless, while the story is enlarged by additions and numerous details only faintly suggested or entirely lacking in the source.

Note. — The reader's attention is called to the following cases, in which the type-forms do not clearly distinguish small capitals and faced letters from the ordinary characters: —

In *Exod.* 377, 549, *Dan.* 4, 486, 562, the s at the beginning of the verse has the form of a capital letter in the Ms.

Initial þ and ð are larger in *Exod.* 22, 135, *Dan.* 116, 158, 163, 178, 209, 250, 254, 279, 288, 409, 416, 440, 458, 467, 508, 531, 608, 612, 622, 680. So too initial o in *Dan.* 589, 598.

Exodus

THE TEXT

The text of this edition is given as it stands in the manuscript, which has been twice collated with the text of previous editions. There are no changes except in matters that are purely external, e. g.: metrical division by lines instead of by pointing, spacing of words, printing of compounds as single words instead of in two parts, punctuation, etc. All errors are left uncorrected. Capital letters, both large and small, represent similar forms in the manuscript; letters of the usual form but larger are denoted in the print by faced type. The footnotes contain information in regard to erasures, corrections and similar matters whenever these have any bearing on the reading; also changes of text adopted by former editors or suggested in notes, dissertations, journal articles, and the like. Cases of approval of previous suggestions are not noted except when they have been adopted into a printed text, and all purely external changes, such as variant forms of letters, interchange of þ and ð, *se ðe* or *seðe*, *for þam* or *forþam*, misprints, normalizations, capitals, punctuation, metrical arrangement, etc., have also in most cases been omitted.

All changes from the manuscript, suggested by the present editor will be found in the explanatory notes.

Variant readings of preceding editions are credited to the editors by initials as follows: J(unius), T(horpe), B(outerwek), G(rein), K(luge), W(ülker). The word *note* added to an initial refers to the footnotes under the text.

Proposed emendations are referred to their authors by name. The titles of articles in which these occur will be found with date and place of publication in the Bibliography. The abbreviations used are the following: —

B². Bouterwek, *Erläuterungen*.	Hof. Hofer.
Barn. Barnouw.	Holt. Holthausen.
Br. Bright.	Klb. Klaeber.
Cos. Cosijn.	Kr. Körner.
D. Dietrich.	M. Mürkens.
Edd. Editors, later than Junius.	R. Rieger.
G². Grein in *Germania* x.	Sv. Sievers.

Other names are written in full.

What is said above concerning the text of the *Exodus* applies also to that of the *Daniel*.

HWÆT WÉ FEOR �1 NEAH gefrigen habaþ
ofer middangeard moyses dómas,
wræclico wordriht wera cneorissum,
in uprodor eadigra gehwam
æfter bealusiðe bote lifes,
lifigendra gehwam langsumne ræd
hæleðū secgan; gehyre se ðe wille!
þone on westenne werode drihten,
soðfæst cyning, mid his sylfes miht
gewyrðode, ꝁ him wundra fela
éce alwalda in æht forgeaf.
he wæs leof gode leoda aldor,
horsc ꝁ hreðergleaw herges wisa,
freom folctoga; faraónes cyn,
godes andsaca, gyrdwíte band,
þær him gesealde sigora waldend
modgum magoræswum his mága feorh,

Page 143 of the Ms. has only the canto number xlii· *on the first line. Twenty-three and a half lines of writing follow (vv.* 1–29*). A line and a half at the bottom is blank.* — 11 *Ms.* forgeȧf, *with a point under the* a *and another over it.*

1 *G., K.* habbaȝ. — 3 B^2. wrætlicu word drihtnes. — 4 B^2. inundor uprodor. — 8 *Edd.* weroda. — 14 *K.* from. — 15 *Edd.* andsacan; G^2. andraca. — 17 *G., K.* magoræswan. — *D.* his mearchofu.

onwíst eðles abrahames sunum.
heah wæs þ handlean ⁊ him hold frea
gesealde wæpna geweald wið wraðra gryre,
ofercom mid þý campe cnéomága fela
feonda feonda folcriht. ða wæs forma sið
þ hine weroda god wordum nægde,
þær he him gesægde soðwundra fela,
hu þas woruld worhte witig drihten,
eorðan ymbhwyrft ⁊ úprodor
gesette sigeríce, ⁊ his sylfes naman
ðone yldo bearn ær ne cúðon,
frod fædera cyn, þeah hie fela wiston.
hæfde he þa geswiðed soðum cræftum
⁊ gewurðodne werodes aldor,
faraónes feond, on forðwegas,
þa wæs ingére ealdum witum
deaðe gedrenced drihtfolca mæst.
hordweardra hryre heaf wæs geníwad,
swæfon seledreamas since berofene,

Page 144 of the Ms. has fifteen lines blank followed by eleven lines of writing (vv. 30–44). — 34 *All of* gedrenced *except the first three letters is on an erasure and by a later hand, as is shown by the character of the ink and the form of the final* d.

18 *T., B.* on wist; B^2. ondwist? — 20 *Kr.* him wæpna. — 22 *Edd. omit one* feonda; *Kr.* feonda, freonda, *with omission of* folcriht. — *Cos.* folcdriht. — 31 B^2. weroda. — 33 B^2. iugera; *G., W.* iu gere; *Klb.* ungere. — *Cos.* geald unwitum. — 34 *Groth* gedemed; *Cos.* gedrecced. — 36 B^2. seledreame.

hæfde mánsceaðan æt middere niht
frecne gefylled frumbearna fela,
abrocene burhweardas; bana wíde scrað,
lað leodhata, land dryrmyde
deadra hræwum, dugoð forð gewát,
wóp wæs wíde, worulddréama lýt.
wæron hleahtorsmiðum handa belocene,
alyfed laðsið leode grétan,
folc férende, freond wæs bereafod,
hergas on helle, heofon þider becóm,
druron deofolgyld. dæg wæs mære
ofer middangeard þa seo mengeo for
swa þæs fæsten dreah fela missera,
ealdwerige egypta folc,
þæs þe hie wídeferð wyrnan þohton
moyses mágum, gif hie metod lete,
onlangne lust leofes síðes.
fyrd wæs gefysed, fróm se ðe lædde,
modig magoræwa, mægburh heora.

43 *After* handa *a letter has been erased.* — *Page 145 of the Ms. contains about thirteen lines of writing* (*vv.* 45–62). *The lower half is blank.*

37 B^2. mansceaða. — 39 *Cos.* abrotene. — B^2. burhweallas. — 40 B^2. dryrgede; *D.*, *G.*, *W.* drysmyde; *Kr.* þrysmyde. — 44 B^2. lade *for* leode; *D.* alyfed wæs lað sið; leode greton. — 45 *T. note*, *G.*, *W.* feond. — 46 *Cos.* onælde; *M.* on healle. — *D.* þistro *for* þider. — 47 *Barn.* wæs se dæg mære. — 49 *T. note*, *B.* þæt fæsten; *M.* þæs fæhðan. — 50 *G. note* þæt ealdwerige; *withdrawn by* G^2.; *Cos.* þæt ealwerige; *Sv.* ealdwerigra. — 51 B^2. wide fyrde. — 53 B^2. ondlangne; *K.* on langne. — *K. note* last? — 55 *Edd.* magoræswa. — B^2. freora *or* feora *for* heora.

oferfor he mid þý folce fæstena worn,
land ⁊ leodweard laðra manna,
enge anpaðas, úncuð gelad,
oð þ hie on guðmyrce gearwe bæron.
wæron land heora lyfthelme beþeaht,
mearchofu mórheald moyses ofer þa,
fela meoringa, fyrde gelædde.

EHT þa ymb twa niht tírfæstne hæleð,
siððan hie feondum oðfaren hæfdon,
ymbwicigean werodes bearhtme
mid ælfere æthanes byrig,
mægnes mæste mearclandum ón.
nearwe genyddon on norðwegas,
wiston him be suðan sigelwara land,
forbærned burhhleoðu, brune leode
hatum heofoncolum. þær halig god
wið færbryne folc gescylde,
bælce oferbrædde byrnendne heofon,

Page 146 of the Ms. has twenty-five lines of writing (*vv.* 63–95). *One line is blank at the top.* — 63 *Space is left at the beginning for ornamental capital.* — 66 æt anes *was first written ; the* h *is added above the line and the usual caret-mark* (,) *below.*

56 *Sv.* fæstenna. — 57 *G. note* leodgeard. — 61 *T., B.* mor heald ; *B*². morhealde. — 62 *B*². foldan mearcunge ; *M.* meorringa. — 63 *J. and Edd.* Heht. — *B*². tirfæste. — 66 *T., B.* ælf ere ; *B. note* ælfylce ; *B*². wælhere. — *J.* æt anes. — 68 *D., G.* geneðdon, *but G*². *like Ms* — 69 *M.* sigelwarena. — 70 *T. note, B.* beorhhleoðu.

halgan nette hatwendne lyft.
hæfde wederwolcen widum fæðmum
eorðan ⁊ uprodor efne gedæled,
lædde leodwerod; lígfýr adránc
háte heofontorht, hæleð wafedon,
drihta gedrymost. dægscealdes hleo
wand ofer wolcnum, hæfde wítig god
sunnan siðfæt swegle ofertolden,
swa þa mæstrapas men ne cuðon
ne ða seglróde geseon meahton,
eorðbuende ealle cræfte,
hu afæstnod wæs feldhusa mæst.
siððan he mid wuldre geweorðode
þeodenholde, þa wæs þridda wíc
folce to frofre; fyrd eall geseah
hú þær hlifedon halige seglas,
lyftwundor leoht; leode ongéton,
dugoð israhela, þ þær drihten cwom,
weroda drihten, wícsteal metan.
hím beforan fóran fýr ⁊ wolcen
in beorhtrodor, beamas twegen,
þara æghwæðer efngedælde
heahþegnunga haliges gastes,
deormodra sið dágum ⁊ nihtum.

Page 147 of the Ms. contains one word over eight lines of writing (vv. 96–106). The rest of the page is blank.

77 B^2. acwanc. — 78 B^2. hæte; *G.* hat. — 79 *Lye* dægsceades; *Holt.* dægstealdes. — 81 *T. note*, *G.*, *K.*, *W.* segle. — 87 *T.*, *B.*, *G.* þeoden holde, *but* G^2. þeodenholde.

þa íc on morgen gefrægn módes rófan
hebban herebýman hlúdan stefnum,
wuldres wóman ; werod eall arás,
modigra mægen, swa him moyses bebéad,
mære magoræswa, metodes folce.
fús fýrdgetrum forð gesáwon
lifes latþeow lifweg metan,
swegl siðe weold, sæmen æfter
foron flodwege, folc wæs on salum,

LUD herges cyrm. heofonbeacen astáh
æfena gehwam, oðer wundor
syllic æfter sunnan setlráde beheold
ofer léodwerum líge scínan,
byrnende béam. bláce stodon
ofer sceotendum scíre leoman,
scinon scyldhreoðan, sceaðo swiðredon,
neowle nihtscuwan neah ne mihton
heolstor ahýdan, heofoncandel barn.
niwe nihtweard nyde sceolde

Page 148 of the Ms. contains twenty-six lines of writing (vv. 107–141). — 107 *Space is left before* LUD *for an ornamental capital and a small* h, *now faded, is written on the margin.* — *Ms.* heriges, *the* i *expunged by a point under it.*

104 B^2. liðweg *or* lidweg ; *D., G., K., W.* liftweg. — 105 *T., B.* sweglsiðe ; B^2., *G., W.* segl siðe. — 106 *G. note* foldwege. — 107 *J. and Edd.* Hlud. — *B. Glossary* heofon beacen astah. — 108 *Grax* æfenna. — 109 *Br.* sunne. — B^2. beheoldon. — 110 *Cos.* liges sciman. — 113 *T. note, B., G., W.* sceado.

wícian ofer weredum, þy læs him westengryre,
hár hæð, holmegū wederum
o ferclamme ferhð getwæf.
hæfde foregenga fýrene loccas,
bláce beamas; bellegsan hwéop
in þam hereþréate hátan lige
þ he on westènne werod forbærnde,
Nymðe hie modhwate moyses hyrde.
scean scír werod, scýldas lixton,
gesawon rándwigan rihte stráete;
segn ofer swéoton, oð þ sáfæsten
landes æt énde leo mægne forstód,
fus on forðweg. fýrdwíc arás,
wyrpton hie werige; wíste genægdon
módige meteþegnas, hyra mægen beton.
bræddon æfter beorgū siððan býme sang
flotan feldhúsum, þa wæs feorðe wíc,
randwigena ræst, be þan réadan sǽ.
ðǽr on fýrd hyra færspell becwóm,
oht inlende. egsan stódan,

121 *Ms.* bell/egsan *divided by the end of a line.* — 128 *Ms.* leo/mægne *divided by the end of a line.*

118 *Sv., K.* hares hæðes; *R.* hæðstapa; *Graz* harre hæðe; *Cos.* hæðbroga. — 119 *T., B.* oferclamme; *D.* færclamme (*omitting* o); *K.* on ferclamme. — *B. Glossary* getwæfe; *D., G., K., W.* getwæfde. — 121 *T., B.* bell egsan; B^2., *G.* bælegsan. — B^2. speaw *for* hweop. — 122 *G. omits* in. — 125 B^2. on scir. — 126 *G.* rihtre. — 128 *Edd.* leodmægne. — 129 B^2. fusne forðweg; *M.* fuse on. — 131 *M.* betton. — 133 B^2. flotana. — B^2. þæt *for* þa. — 135 *Strobl* frecne *for* hyra. — 136 B^2. inlendes.

wælgryre weroda; wræcmon gebád
laðne lástweard se ðe him lange ær
eðelleasum onnied gescraf,
wean witum fæst; wære ne gýmdon,
ðeah þe se yldra cyning ær ge

A wearð yrfeweard ingefolca,
manna æfter maðmum, þ he swa miceles geðáh.
ealles þæs forgéton siððan grame wurdon
egypta cyn ymb ántwíg;
ðá heo heo his mægwinum morðor fremedon,
wroht berenedon, wære fræton.
wæron heaðowylmas heortan getenge,
mihtmod wera, manum treowum.
woldon hie þ feorhlean fácne gyldan,
þte he þ dægweorc dreore gebohte
moyses leode, þær him mihtig god

Page 149 of the Ms. has one blank line, then about seventeen lines of writing (*vv.* 142–163). *The lower third is blank.* — 142 *Space for an ornamental initial is left at the beginning of this canto.*

139 *G.*, *K.*, *W.* ohtnied. — 141 B^2. ylda. — *D.*, *G.* getiþode; *K.* gelyfde. — 142 *Edd.* þa; *G.* þa he. — *T.*, *B.* in gefolca; *D.* yrre folce *or* yrre folca herge (*or* heape). — 145 *T.*, *B.*, *K.* an twig; *D.* an wig; *G.* andwig; G^2., *W.* anwig; *K. note* ymb ane twigþe; *Cos.* ymb antwig seredon; *M.* ymb an(n)e wig; *Br.* ymbe anwig. — 146 *J. and Edd. omit one* heo. — 147 *Br.* wære bræcon. — 151 *G. note* hie *for* he.

on ðam spildsíðe spede forgéfe.
þa him eorla mód ortrywe wearð
siððan hie gesawon of suðwegum
fýrd faraónis forð ongangan,
oferholt wegan, eored lixan,
(gáras trymedon, guð hwearfode,
blicon bordhreoðan, býman sungon),
þufas þunian þeod mearc tredan.
on hwæl
hwreopon herefugolas hilde grædige
deawigfeðere, ofer drihtneum.
wonn wælceasega, wulfas sungon
atol æfenleoð ætes on wénan,
carleasan deor cwyldróf beodan
on laðra last leodmægnes ful:
hreopon mearcweardas middum nihtum,
fleah fæge gást, folc wæs geháged.

162 *Ms.* hwreopån, *the a expunged.* — *Page 150 of the Ms. is blank. Page 151 contains about twenty-five lines of writing* (*vv.* 164–196), *a little more than one line at the bottom being blank.* — 168 *Ms.* midum *changed to* middum *by inserting* d *above with a caret-mark below* (,).

156 B^2. forðor gangan. — 157 *T.*, *B.* ofer holt; *K.* ofer holtwegan. — *K. note* hereþreat *for* eored. — 158 B^2. guðweard *for* guð; G^2. guðfana. — 160 *G.*, *K. place this verse after 157.* — *T.*, *B.* þeodmearc. — 161 *D.* on wæl; *K. omits* on hwæl; *M.* on hræ. — 162 *B.*, *G.*, *K.*, *W.* hreopon. — *M.* on here fugolas. — *After* grædige *B. inserts* guðes gifre; B^2. guðe gifre; *G.* hræfen gol; *M.* hræfen sweart agol; *Br.* hræfn uppe gol. — 163 *Groth* drihtwerum. — 164 *Holt.* wonne wælceasge. — 166 *T.* cwyld rof; *T. note* rofum. — 167 B^2., *G.*, *K.* fyl; G^2. fal. — 169 B^2. gehnæged; *G.* genæged, *but* G^2. like *Ms.*; *Cos.* geæged.

hwilum of þam werode wlance þegnas
mæton mílpaðas meara bógum.
him þær segncyning wið þone segn foran,
manna þengel, mearcþreate rád,
guðweard gumena grimhelm gespeon,
cyning cinberge, (cumbol lixton)
wiges on wénum, hwælhlencan sceoc;
het his hereciste healdan georne
fæst syrdgetrum. freond ón sigon
laðum eagan landmanna cyme.
ymb hine wægon wigend únforhte,
háre heorawulfas hilde gretton,
þurstige þrecwíges, þeodenholde.
hæfde hím alesen leoda dugeðe
tíreadigra twá þusendo,
þ wæron cyningas ⁊ cneowmágas,
on þ eade riht, æðelum deore.
for ðon ánra gehwilc út alædde
wæpnedcynnes wigan æghwilcne

171 *T.* mil paðas. — 172 *D.* secga cyning; *G.*, *K.* sigecyning. — 173 *T.*, *B.* mearc þreate; B^2. mearhþreate. — 176 *T.* hwæl hlencan; *B.*, *G.*, *K.*, *W.* wælhlencan; B^2. wælhlence onsceoc. — 178 *T.*, *T. misread the Ms. as* syrdgetrum *and were followed by B., G., K.*; *W. prints* syrdgetrum *as a correction.* — *T. note*, *G.*, *W.* feond. — *T.*, *B.* onsigon; *T. note* onsawon; *D.*, *G.*, *W.* onsegon; *K.* on segon. — 180 *Sv.* wigan. — 181 *T. note*, *B.* herewulfas; *G.* heorowulfas. — *Cos.* hildegeatwe *for* hilde gretton. — 182 *T.*, *B.*, *G.* þeoden holde, *but* G^2. þeodenholde. — 183 *K.* alesene. — 186 *For* eade riht, *T. note proposes* eorðrice *or* eardrice; *K.* ealde riht; *Br.* þæs eades riht. — B^2. dreore.

þara þe he on þam fyrste findan mihte.
wæron inge men ealle ætgædere
cyningas on corðre. cuð oft gebád
horn on heape to hwæs hægstealdmen,
guðþreat gumena, gearwe bæron.
swa þær eorp werod écan læddon;
lað æfter laðum, leodmægnes worn,
þusendmælum þider wæron fúse.
hæfdon hie gemynted to þam mægenhéapum
tó þam ærdæge israhela cynn
billum abreotan on hyra broðorgyld,
for þon wæs in wicum wóp úp ahafen,
átol æfenleoð, egesan stodon,
weredon wælnet. þa se wóma cwom
flugon frecne spel; feond wæs ánmód,
werud wæs wígblác, oð þ wlance forsceaf
mihtig engel se ða menigeo beheold,
þ þær gelaðe mid him leng ne mihton
geseon tosomne, sið wæs gedæled.
hæfde nydfara nihtlangne fyrst

Page 152 of the Ms. is blank. Page 153 contains a little more than eight lines of writing (vv. 197–207). The lower part is blank. — Page 154 of the Ms. contains twenty-six lines of writing (vv. 208–hilde, 241).

190 *T., B., K.* ingemen; B^2. incgemen. — 191 *B. note* cyninges. — *B.* cuð eft, *but* B^2. *like Ms.*; *G.* cuðost gebead. — 192 B^2. horum *or* harum *for* horn on. — 194 *T., B., W.* ec anlæddon. — 197 *Cos. omits* to. — 199 *T. note* broðra gyld. — 200 *G.* on *for* in. — 202 *Cos.* weredum wælned. — 204 *G. note* wlence. — 206 *T., B.* gelade; B^2. þæt þæt gelad. — 207 *D.* gesceon.

þeah ðe him on healfa gehwam hettend seomedon,
mægen oððe merestream. nahton maran hwyrft,
wæron orwenan eðelrihtes.
sæton æfter beorgum in blacum reafum
wean on wenum, wæccende bád
eall seo sibgedriht somod ætgædere
maran mægenes, oð moyses bebead
eorlas on úhttíd ærnum bénum
folc somnigean, frecan árísan,
habban heora hlencan, hycgan on ellen,
beran beorht searo, beacnum cígean
sweot sande near. snelle gemúndon
weardas wígleoð, werod wæs gefysed.
brudon ofer burgum (byman gehyrdon)
flotan feldhusum, fyrd wæs on ofste.
siððan hie getealdon wið þam téonhete
on þam forðherge feðan twelfe
móde rófa, mægen wæs onhréred.
wæs on ánra gehwam æðelan cynnes
alesen under líndum leoda duguðe
on folcgetæl fiftig cista,
hæfde cista gehwilc cuðes werodes
garberendra, guðfremmendra
x· hund geteled tíreadigra.

216 *T. note*, *B.*, *G.*, *K.*, *W.* bemum. — 220 *G. note* sunde. — 222 *G.* beorgum. — 223 *K.* fyrst. — 224 B^2. teonhetend. — 226 B^2., *K.* rofra. — 227 *G.* æðeles.

Þ wæs wiglic werod; wac ne gretton
in Þ rincgetæl ræswan herges,
Þa Þe for geoguðe gyt ne mihton
under bordhreoðan breostnet wera
wiþ flane feond folmum werigean,
ne him bealubenne gebiden hæfdon
ofer linde lærig, lícwunde swor,
gylpplegan gáres. gamele ne móston,
hare heaðoríncas, hilde onÞeon,
gif him módheapum mægen swiðrade,
ác hie be wæstmum wíg curon,
hú in leodscipe læstan wolde
mód mid áran, eac Þan mægnes cræft
gárbeames feng
Þa wæs handrofra here ætgædere,
fús forðwegas. fana up rád,
beama beorhtost; buton ealle Þa gen
hwonne siðboda sæstreamum neah
leoht ofer lindū lyftedoras bræc.

Page 155 of the Ms. has at the top seven and a half lines of writing (*vv.* 241, onÞeon – 251). *The rest of the page is blank.*

233 *G.*, *K.*, *W.* wace. — 237 *K.* fane. — *T. note*, *B.* feonda. — 239 *G. note* spor. — 241 B^2. hilde on teon. — 242 *T. note* git. — *G. note* modneapum. — 243 *Holt.* him Þa wig; *Grz* him wig; *M.* wigende. — 244 B^2. hwa *for* hu. — 245 *W. misreads the Ms. as* æran. — 246 *G. inserts* gegan mihte *before* garbeames feng; *K.* gretan mihte *after it.* — 248 B^2. fus forðweges, fana [wæs] ufrad; *K.* fus on forðweg. — *Sv.* up gerad. — 249 *Cos.* beacna. — *T. note*, *B.* bufon *for* buton; B^2. bugon; *G.*, *K.*, *W.* bidon. — 251 *M.* lyfte doras(u?) *or* lyftdoras(u?). — *G. note* bræce.

·xlvi·

AHleop þa for hæleðum hildecalla,
bald beohata bord up ahof,
heht þa folctogan fyrde gestillan,
þenden modiges meðel monige gehyrdon.
wolde reordigean ríces hyrde
ofer hereciste halgan stefne,
werodes wisa wurðmyndum spræc.
Ne beoð ge þy forhtran þeah þe fáraón brohte
sweordwigendra síde hergas,
eorla únrím; him eallum wile
mihtig drihten þurh mine hand
to dæge þissum dædlean gyfan,
þ hie lifigende leng ne moton
ægnian mid yrmðum israhela cyn.
Ne willað eow andrædan deade feðan,
fæge ferhðlocan, fyrst ís æt ende
lænes lifes. eow is lár godes
abroden of breostum. ic on beteran ræd,
þ ge gewurðien wuldres aldor

Page 156 of the Ms. has only ·xlvi· *on the first line. Then follow seventeen and a half lines of writing (vv. 252–275). The rest is blank.* — 253 hof *is written on an erasure.*

252 B^2. ahleow. — 253 B^2. bodhata; *D.* beahhata; *G.* beothata (*suggested by Ettmüller*), *but* G^2. *like Ms.* — 265 B^2. egian *for* ægnian; *D.* æglian (= eglian). — 269 *Cos.* ic con; *M.* ræd ic on beteran; *D.*, *K.* ræde.

ȝ eow liffrean lissa bidde,
sigora gesýnto, þær ge siðien.
Þis is se écea abrahames god,
frūsceafta frea, se ðas fyrd wereð,
modig ȝ mægenróf, mid þære miclan hand.
hof ða for hergum hlude stefne
lifigendra þeod, þa he to leodum spræc.
hwæt! ge nú eagū to on lociað,
folca leofost, færwundra sū,
hu ic sylfa sloh ȝ þeos swiðre hand
grene tacne gársecges deop,
yð úp færeð ofstum wyrceð
wæter ȝ wealfæsten, wegas syndon dryge
haswe herestræta, holm gerymed,
ealde staðolas, þa ic ær ne gefrægn
ofer middangeard men geferan,
fáge feldas, þa forð heonon
in éce yðe þeahton,
sælde sægrundas. suðwind fornam

Page 157 of the Ms. has nine lines of text at the bottom (*vv.* 276–287, feldas). *The upper part is blank. — Page 158 of the Ms. has about twenty-four lines of writing* (*vv.* 287, þa–318). *A little over two lines at the bottom is blank.*

272 *B*². sigoran. — 275 *B*². handa. — 277 *T. note* þeode; *B*²., *G.*, *K.*, *W.* leod. — 280 *B*². slea mid þas. — 281 *B*²., *G.*, *K.*, *W.* tane. — 283 *T. note omits* ȝ; *D.* wæteren wealfæsten; *Br.* in *for* ȝ; *Cos.* on. — 285 *T. note* þær *for* þa. — 287 *G.* famge. — 288 *G.*, *W.* iu ece; *K.* in ecnysse; *Holt.* in ece tid *or* ælce tid; *Cos.* iu ær ece. — 289 *T. note* sealte; *D.* sæld (= sælð). — *B*². fornimð; *Cos.* sund wind fornam.

bæðweges blæst, bring is areafod,
sánd sæcír span. ic wat soð gere
þ eow mihtig god miltse gecyðde,
eorlas ærglade. ofest is selost
þ ge of feonda fæðme weorðen,
nu se agend úp arǽrde
reade streamas in randgebeorh.
syndon þa foreweallas fægre gestepte,
wrætlicu wǽgfaru, oð wolcna hrof.
æfter þam wordum werod eall arás,
modigra mægen, mere stille bad.
hofon herecyste hwíte linde,
segnas on sande. sǽweall astah,
úplang gestod wið israhelum
ándǽgne fyrst, wæs seo eorla gedriht
anes modes,
fæstum fæðmum freoðowǽre heold.
nalles hige gehyrdon haliges láre,
siððan leofes leoþ læste near
sweg swiðrode ⁊ sances bland.
þa þ feorðe cyn fyrmest eode,
wód on wǽgstream, wigan on heape

290 *T. note*, *B.*, *G.*, *K.*, *W.* brim. — 291 B^2. aspaw; *D.* spen; *G.* (*after Ettm.*), *K.*, *W.* spaw. — 293 *T.*, *B.*, *G.* ær glade, *but* G^2. ærglade. — 295 B^2. agendfrea. — 296 *D.* rede (= reðe?). — 297 *Graz* synt. — 298 B^2. wægfaroð. — 305 *G. supplies* yða weall; G^2. hie ece drihten; *K.* swylce him yða weall. — 307 *T. note*, *B.* hi gehyrdon; *G.* hige gehyrwdon; G^2. gehyndon; *K.* hi gehyrwdon. — 308 B^2. leodes leoð læte nearwode. — 309 *D.*, *G.* sanges. — *T. note* blan; B^2. sanc ablann.

ofer grenne grund ; iudisc féða
án onórette úncuð gelád
for his mægwinum. swa him mihtig god
þæs dægweorces deop lean forgeald.
siððan him gesælde sigorworca hreð,
þ he ealdordóm ágan sceolde
ofer cynericu, cneowmága blæd.

·xlvii·

HÆFdon him to segne, þa hie on sund stigon,
ofer bordhreoðan béacen aræred
in þam gárheape, gyldenne leòr,
drihtfolca mæst deora cenost.
be þam herewisan hynðo ne woldon
be him lifigendum lange þolian,
þonne hie to guðe gárwudu rærdon,
ðeoda ænigre. þraca wæs on óre,
heard handplega, hægsteald modige

Page 159 of the Ms. is blank. Page 160 has only ·xlvii· *on the first line ; twenty-five lines of writing follow* (*vv.* 319–350, æfter). — 327 hand *in the Ms. looks much like* hemd. *The scribe evidently began to write* heard (*repeating the foregoing word*), *but saw his error after making the first stroke of the* a *and changed the half-written word to* hand. *The indistinctness is due to his failure to complete his correction by erasing the loop of the* e.

313 *T.*, *B.* anon orette ; *T. note* anon onette ; B^2. an on onette. — *K. note* gelað. — 318 *Cos.* cynrunu ? — 321 *T. note*, *B.*, *G.*, *K.*, *W.* leon. — 326 B^2. þracra ; *G. note* þracu.

wæpna wælslihtes, wigend únforhte,
bilswaðu blodige, beadumægnes ræs,
grimhelma gegrind, þær iudas fór.
æfter þære fyrde flota modgade,
rubenes sunu; randas bæron
sæwicingas ofer sealtne mersc,
man menio; micel ángetrum
eode únforht. he his ealdordóm
synnum aswefede, þ he siðor for
on leofes last. him on leodsceare
frumbearnes riht freobroðor oðþáh,
ead ⁊ æðelo; he wæs gearu swa þeah.
þær æfter him folca þrýðum
sunu siméones sweotum comon;
þridde þeodmægen, (þufas wundon
ofer gárfare), guðcyste onþrang
deawig sceaftum. dægwóma becwóm
ofer gársecges, godes beacna sū,
morgen mæretorht, mægen forð gewát.
þa þær folcmægen for æfter oðrum,

331 *Ms.* mod gade, *joined by a connecting stroke.*
328 *Sv.* wigan. — 329 *Sv.* blodig. — 331 *Br.* feða *for* flota. — 333 *G.* sæwicinge, *but G².* *like Ms.* — 334 *Sv.* manna menio; *M.* manmenio. — *K. note* micelan getrume. — 338 *B².* oðteah. — 339 *D., G.* earu, *but G².* *like Ms.* — 340 *G.* þær forð; *Holt.* þær æfter him fuse; *M.* for þær. — 343 *G., K.* guðcyst; *Cos.* guðcyston þrang. — 345 *T.* gar secges; *B.* garsecges gin; *G.* (*after Grimm*) garsecges begong; *K.* garsecges grund; *Graz* ofer garsecge *or* ofer geofones begang; *Cos.* garsecges deop *or* stream. — 346 *K. note* meretorht *or* mære morgentorht.

ísernhergum án wísode
mægenþrymmum mæst, þy he mære wearð,
on forðwegas folc æfter wolcnum,
cynn æfter cynne. cuðe æghwilc
mægburga riht, swa him moises bead,
eorla æðelo. him wæs an fæder,
leof leodfruma lándriht geþáh,
frod on ferhðe, freomagum leof.
cende cneowsibbe cenra manna
heahfædera sū, halige þeode,
isráela cyn, onriht godes,
swa þ órþancum ealde reccað
þa þe mægburge mæst gefrunon,
frumcyn feora, fæderæðelo gehwæs.
niwe flodas nóe ofer lað,
þrymfæst þeoden, mid his þrim sunum,
þone deopestan dren floda
þara ðe gewurde on woruldríce.

Page 161 of the Ms. contains twenty-six lines of writing (*vv.* 350, wolcnum – 385). *A number of letters on this page and the next one have been injured by a tear through the lower part of the leaf, now mended with thread, but in no case is there any doubt of the reading.* — 364 *Between* dren *and* floda *is an erasure, apparently of a metrical point.*

348 B^2. isenhergum. — 349 *Br.* mægenþrymma. — 350 *G.* for on. — *T.*, *B.* folcum *for* wolcnum, *so too Hunt in 2d ed.*; *Br.* folce. — 353 *Ebert* æðelo eðel. — 354 *K.* landfruma. — 358 *T.*, *B.* on riht godes. — 362 *T. note* niþeflodas. — *Edd.* oferlað. — 364 *T. note*, *B.*, *G.*, *W.* drencfloda; *Sv.* þara *or* ealra drencfloda; *Grz* drencefloda.

hæfde him on hreðre halige treowa,
for þon he gelædde ofer lagustreamas
maðmhorda mæst, míne frfræge;
on feorhgebeorh foldan hæfde
eallum eorðcynne éce lafe,
frumcneow gehæs, fæder ⁊ moder
tuddorteondra, geteled ríme
mismicelra þonne men cunnon,
snottor sáleoda. eac þon sæda gehwilc
on bearm scipes beornas feredon
þara þe under heofonũ hæleð bryttigað.
swa þ wise men wordum secgað
þ from noe nigoða wære
fæder abrahames on folctale.
þ ís se abraham se him engla god
naman níwan asceop, éac þon neah ⁊ feor
halige héapas in gehýld bebead,
werþeoda geweald. he on wræce lifde.
siððan he gelædde leofost feora
haliges hásum; heahlónd stigon

372 *After* rime *an erased* s. — 381 *Ms.* for *changed to* feor *by inserting* e *above and a caret-mark* (,) *below.* — 384 *Ms.* gelædde, *changed from* gelifde *by erasure and re-writing and inserting the second* d *above.* — 385 gon *of* stigon *is written below the last line at the right.*

368 *J.* mine fræge; *Edd.* mine gefræge. — 369 *G.* folden; *G. note* falden, *but G². like Ms.* — 370 *T. note* ecende lafe; *G.* egelafe; *Holt.* eagorlafe. — 371 *J. and Edd.* gehwæs. — 373 *G. note* ma þonne. — 374 *T. note* sælida. — 380 *Kempf* þe *for* se. — 384 *J.* gelirde, *evidently an attempt to transcribe the earlier writing.* — 385 *T. note, B.* stigan.

sibgemágas, on seone beorh;
wære hie þær fundon, wuldor gesáwon,
halige heahtreowe, swa hæleð gefrunon.
þær eft se snottra sunu dauides,
wuldorfæst cyning, witgan larū
getimbrede tempel gode,
alhn haligne, eorðcyninga
se wisesta on woruldrice
heahst ⁊ haligost, hæleðum gefrægost,
mæst ⁊ mærost, þara þe manna bearn,
fira æfter foldan, folmum geworhte.
to þam meðelstede mágan gelædde
abrahám isáác. ádfýr onbran,
fyrst ferhðbana nó þy fægra wæs;
wolde þone lastweard líge gesyllan,
in bælblyse beorna selost,
his swæsne sunu to sigetibre,
angan ofer eorðan yrfeláfe,
feores frofre ða he swa forð gebád,
leodum to láfe, langsumne hiht.
he þ gecyðde þa he þone cniht genám
fæste mid folmū, folccuð getéag
ealde lafe (ecg grymetode)
þ he him lifdagas leofran ne wisse

Page 162 of the Ms. contains twenty-six lines of writing (vv. 386–418).

386 *M.* onseone beorh. — 391 *Grz* dryhtne *for* gode. — 392 *B., G., W.* alh. — 399 *Klb.* fus *for* fyrst. — *Cos.* fægenra. — 401 *Barn.* bearna. — 404 *G. note* þeah he. — 405. *B., G.* lare.

þonne he hyrde heofoncyninge.
up arǽmde
se eorl wolde slean eaferan sinne
unweaxenne eagum reodan,
magan míd méce, gif hine god lete.
Ne wolde him beorht fæder bearn æt niman,
halig tiber, ác mid handa befeng.
þa him stýran cwom stefn of heofonum,
wuldres hleoðor, wórd æfter spræc.
Ne sleh þu abraham þin ágen bearn,
sunu mid sweorde; soð is gecýðed,
nu þin cunnode cyning alwihta,
þ þu wið waldend wǽre heolde,
fæste treowe, seo þe freoðo sceal
in lífdagum lengest weorðan,
áwa to aldre únswiciendo.
hu þearf mannes sunu maran treowe?
ne behwylfan mæg heofon ⁊ eorðe
his wuldres word, widdra ⁊ siddra
þonne befæðman mæge fóldan sceattas,
eorðan ymbhwyrft ⁊ úprodor,
gársecges gín ⁊ þeos geomre lyft.

Page 163 of the Ms. contains nineteen and a half lines of writing (vv. 419–446). Six and a half lines at bottom are blank. — 428 widdra ; *the scribe first wrote* word (*repeating the preceding word*), *then erased all of* or *except the first stroke of* o, *changed this to* i, *inserted* d, *and finished the word.*

413 *T. note, B., G., W.* ecgum. — 414 *G.* metod *for* god. — 415 *Edd.* ætniman. — 423 *Graz* freode. — 429 *D., G.* sceatas. — 431 *Cos.* eormenlyft.

ne aƀ swereƀ, engla þeoden,
wyrda waldend ⁊ wereda god,
soðfæst sigora, þurh his sylfes lif,
þ þines cynnes ⁊ cneowmága
randwiggendra rim ne cunnon
yldo ofer eorðan ealle cræfte
to gesecgenne soðum wordū,
nymðe hwylc þæs snottor in sefan weorðe
þ he ána mæge ealle gerímán
stanas on eorðan, steorran on heofonum,
sæbeorga sund, sealte yða;
ác hie gesittaƀ be sæm tweonum
oð egipte íncaðeode
land cananea, leode þine,
freobéarn fæder, folca sélost.

·xlviiii·

FOLC wæs afæred, flodegsa becwóm
gastas geomre. geofon deaðe hweop,
wæron beorhhliðu blóde bestémed,
holm heolfre spáw, hream wæs on yðum,

Pages 164 and 165 were left blank by the scribe. On the former some later hand has scribbled tribus annis transactis. *After page 165 a leaf has been cut out. Page 166 has on the first line* ·xlviiii·; *twenty-five lines of text follow* (*vv.* 447–480, moyses).

432 *T. note, B., G., W.* he *for* ne. — 434 *D., G. insert* weard *after* sigora. — 442 *Edd.* sand. — 444 B^2. incre þeode; *G., W.* ingeðeode.

wæter wæpna ful, wælmist astáh.
wæron egypte eft oncýrde,
flugon forhtigende; fær ongéton,
woldon hereblea̋e hamas findan,
gylp wear̋ gnornra; him ongen genáp
atol ýða gewealc, ne ðær ænig becwóm
herges to háme, ác behindan beleac
wyrd mid wæge. þær ær wegas lagon
mere módgode, mægen wæs ádrenced.
streamas stodon, storm up gewát
heah to heofonum, herewópa mæst.
la̋e cyrmdon (lyft up geswearc)
fægū stæfnum, flod blod gewód.
randbyrig wæron rofene, rodor swipode
meredea̋a mæst, modige swulton,
cyningas on cor̋re, cyre swi̋rode
sæs æt énde. wigbord scinon
heah ofer hæle̋um, holmweall ástah,
merestream modig, mægen wæs on cwealme
fæste gefeterod, for̋ganges nep,
searwum æsæled. sand barenodon

459 *Ms.* mod gode, *joined by a curved line below.* — 460 *After* streamas *at end of line an erased* to.

453 *Sv.* forhtende. — 454 *T., B.* here blea̋e; *T. note* here bli̋e. — 455 *G.* gehnap, *but G².* *like Ms.* — 457 *G.* ac hie hindan, *but G².* *like Ms.* — 463 *G. note* flæscum *for* stæfnum. — 466 *D., G.* cyrr, *but G².* *like Ms.*; *Cos.* cyrm. — 467 *G., K.* wæges *for* sæs. — 470 *B².* hnepde *for* nep; *G².* ner (*after Lye*); *M.* for̋gange neh. — 471 *J. and Edd.* asæled. — *B².* berenod / on; *D., W.* basnodon; *G.* basnode / on, *but G².* basnodon.

witodre fyrde, hwonne waðema stream,
sincalda sæ, sealtū yðum
æflastum gewuna ece staðulas,
nacud nýdboda, neosan cóme,
fah feðegast, se ðe feondum geneop.
wæs seo hæwene lyft heolfre geblanden,
brim berstende blodegesan hweop,
sæmanna sið, oð þ soð metod
þurh moyses hand mod gerymde.
wíde wæðde, wælfæðmum sweop,
flód famgode, fæge crungon,
lagu land gefeol, lyft wæs onhrered,
wícon weallfæsten, wégas burston,
multon meretorras, þa se mihtiga sloh
mid halige hand, heofonríces weard,
werbeamas, wlance ðeode.
ne mihton forhabban helpendra pað,
merestreames mod, ac he manegum gesceod
gyllende gryre. gársecg wedde

Page 167 of the Ms. contains twenty-one lines of writing and ste *on the next one* (*vv.* 480, hand — 510). *About five lines at the bottom are blank.*

472 *D.*, *W.* wyrde. — *B.* waðeman. — 474 *B. note* æglastum *or* ægflotum; B^2. ealastum (*or* wæglastum) gewunad. — 476 *T. note* fah fæge gast *or* fleah fæge gast; *B.* fah wæs se gast. — *D.* gehneop. — 480 *D.*, *G.*, *K.*, *W.* modge rymde. — 481 *T.*, *B.* wæl fæðmum. — 482 *Cos.* famgende. — 483 *D.*, *G.* laguland, *but* G^2. lagu land. — 487 *Holt.* werbeama sweot; *M.* wraðe werbeamas. — 488 *T. note* helpendran; B^2. halwendne; *G. note* helpenda; *Br.* hwelpendra. — *M.* paða.

up ateah, on sleap. egesan stodon,
weollon wælbenna. witrod gefeol
heah of heofonū handweorc godes,
famigbosma flodwearde sloh,
unhleowan wæg, alde méce,
þ ðy deaðdrepe drihte swæfon,
synfullra sweot, sawlum lunnon
fæste befarene, flodblác here,
siððan hie on bogum brun yppinge
módewæga mæst. mægen eall gedréas
ða þe gedrecte dugoð egypta,
faraon mid his folcum; he onfeond hraðe,
siððan gestáh godes ꝸsaca,
þ wæs mihtigra mereflodes weard,
wolde huru fæðmum hilde gesceadan
yrre ꝸ egesfull. egyptum wearð
þæs dægweorces deop léan gesceod,
for ðam þæs heriges ham eft ne cóm
ealles úngrundes ænig to láfe,
þte sið heoro secgan moste,

491 *B²*. upastah. — *Lye* on steap. — 492 *B²*. wælburnan. — *T. note* witod; *B.* witerod; *Bosworth-Toller* wigrad. — 494 *Barn.* famigbosman. — *Cos.* flod weard gesloh. — 498 *B²*. befangene. — 499 *D.* onbugen; *G., W.* onbugon; *M.* on bugon; *Br.* onbrugdon *or* onbrudon. — *D.* brune; *M.* ypping brunne. — 500 *D.* modie, wæga; *Graz* modwæga. — 501 *B., G.* he *for* þe. — *Edd.* gedrencte, *but B². like Ms.* — 502 *T. note, G., K., W.* onfond; *D.* on feond hreðde. — 503 *G., K. insert* grund *after* siððan. — *D.* geseah. — 504 *G.* þær *for* wæs. — 505 *G., K., W.* heorufæðmum. — 509 *B²*. ungerimedes. — 510 *T. note, B., G., W.* heora.

bodigean æfter burgum bealospella mæst,
hordwearda hryre, hæleða cwenum.
ác þa mægenþreatas meredeað geswealh,
spelbodan, se ðe spéd ahte,
agéat gylp wera, hie wiþ god wunnon.
þanon israhelum éce rædas
on merehwearfe moyse sægde,
heahþungen wer, halige spræce,
déop ærende, dægweorc nemnað,
swa gýt werðeode on gewritum findaþ
dóma gehwilcne, þara ðe him drihten bebead
on þam siðfáte soðum wordum.
gif oniucan wile lífes wealhstód
beorht in breostum, bánhúses weard,
ginfæsten god gastes cægon,
Run biþ gerecenod, ráed forð gæð.
hafaþ wislicu word on fæðme,
wile meagollice módum tæcan,
þ we gesne ne sýn godes þeodscipes,
metodes miltsa. he us ma onlýhð,
nú us boceras beteran secgað
lengran lyftwynna. þis is læne dreã,

Page 168 of the Ms. is blank; page 169 contains twenty-six lines of writing (*vv.* 511–544, soðfæs).

514 *G.* spilde spelbodan; *R.* hyrde spelbodan. — 515 *T. note* þe *for* hie. — 517 *T., G., K., W.* moyses. — 519 *T. note* nemned. — 525 *B., G.* ginfæst; G^2. ginfæstan; *Sv.* ginfæsta; *M.* ginfæste. — 526 *B.* geregenod. — *M.* gangeð *for* gæð. — 529 *All editions print* gesine, *a misreading of the Ms.* — 532 *T., G., W.* lyft wynna; *T. note* lif wynna; *B.* lystwynna.

wommum awyrged, wreccum alyfed,
earmra ánbid; eðellease
þysne gystsele gihðum healdeð,
murnað on móde, mánhus witon
fæst under foldan, þær bið fýr ⁊ wyrm,
open éce scræf yfela gehylces.
swa nu regnþeofas ríce dælað
yldo oððe ærdeað, eftwýrd cymð,
mægenþrymma mæst ofer middangeard,
dæg dædum fáh; drihten sylfa
on þã meðelstede manegum démeð.
þoñ he soðfæstra sawla lædeð,
eadige gastas, on uprodor,
þær leoht ⁊ líf, eac þon lissa blæd.
dugoð on dreame drihten herigað,
weroda wuldorcyning, to wídan feore.
swa reordode ræda gemyndig
manna mildost, mihtum swiðed,
hludan stefne. here stille bád
witodes willan, wundor ongéton,
modiges muðhæl; hé tó mænegum spræc.
Micel is þeos menigeo, mægenwísa trum,

Page 170 of the Ms. contains twenty-six lines of text (*vv.* 544, tra – 578, sang).

533 *D.* awyrded. — *G. note* wræccum. — 535 *G.*, *K.*, *W.* healdað. — 538 *Ɣ and Edd.* gehwylces. — 539 *B. note* swa nu rægl (= hrægl) þeofas. — 540 *T.*, *B.* ær deað *and* eft wyrd; *B*². ylda oððe ær, deað æfter, wyrd. — *T. note* cymeð. — 541 *B*². mægentrumma mæste. — 542 *T.* dægdædum. — 546 *G.*, *K.* þær is leoht. — 553 *T. note* meðel; *B*². muðe hæl.

fullesta mæst, se ðas fare lædeð.
hafaþ ufon cananéa cýn gelyfed,
burh ⁊ beagas, bráde ríce;
wile nu gelæstan þ he lange gehét
mid aðsware, engla drihten,
in fyrndagum fæderyncynne,
gif ge gehealdaþ halige láre,
þ ge feonda gehwone forð ofergangaþ.
Gesittaþ sigeríce be sæm tweonum
beorselas beorna, biþ eower bláed micel.
æfter þam wordum werod wæs on salum,
sungon sigebyman, segnas stodon
on fægerne swég; folc wæs on lande,
hæfde wuldres beam werud gelæded,
halige heapas, on hild godes.
lífe gefeon þa hie oðlæded hæfdon
feorh of feonda dóme, þeah ðe hie hit frecne
geneðdon,
weras under wætera hrofas, gesawon hie þær
weallas standan.
ealle him brimu blodige þuhton,
þurh þa heora beadosearo wægon.
hreðdon hildespelle, siððan hie þam wiðforon;
hófon hereþreatas hlúde stefne,
for þam dædweorce drihten heredon,

556 B^2., *G.*, *K.*, *W.* us on *for* ufon. — 560 *G. note* fædera. — 570 *T. note* gefeonde; *D.*, *G.*, *W.* gefegon. — 571 *T. note* hie *for* hit. — 573 *Sv.* brimu him ealle. — 575 *B.* hildfruman *for* wiðforon; *G.*, *K. insert* herge *after* þam.

weras wuldres sáng, wif on oðrum,
folcsweota mæst, fyrdleoð galan
aclum stefnū, eallwundra fela.
Þa wæs éðfynde afrisc meowle
on geofones staðe golde geweorðod.
handa hofon halswurðunge,
bliðe wæron, bote gesawon,
heddon herereafes, hæft wæs onsæled.
ongunnon sælafe segnum dælan
on yðlafe, ealde madmas,
reaf ⁊ randas; heo on riht sceo
gold ⁊ godweb, iosepes gestreon,
wera wuldorgesteald. werigend lagon
on deaðstede, drihtfolca mæ

Page 171 of the Ms. contains nine and a half lines of text (*vv.* 578, wif–591). *The rest is blank. Page 172 is blank; on page 173 begins the Daniel.* — 591 *After* mæ *is an erasure.*

579 *G.*, *W.* golan. — 581 B^2. iuweola *for* meowle. — 582 B^2. gold. — 583 *J. and Edd.* hand ahofon; B^2. handa ahofon; *G. note* handa hofon? — 584 B^2. botlgestreonum *for* bote gesawon. — 586 B^2. secgum. — *Klb.* lædan *for* dælan. — 588 *G.*, *K.*, *W.* heom *for* heo. — *T. note* sceodon; *B.* sceod; *G.*, *K.*, *W.* sceode. — 591 *J. and Edd.* mæst.

Notes on the Exodus[1]

The *Exodus* fills Cantos xlii–xlix of the first part of the Ms. Junius 11 in the Bodleian Library. Canto xlii, unlike all others of this part except the first, begins with a whole line of capitals. This is a common way of indicating the beginning of a new poem, when it is divided into cantos, while at the beginning of a canto only a single word or a single syllable is thus marked. As the scribe has numbered this as *xlii*, we may perhaps assume that he inadvertently copied here the capitals of the manuscript from which he took the poem and in which it was treated as a separate work.

The contents of the *Exodus* are as follows:

vv. 1–55. An introductory passage telling of Moses, his laws, his sojourn in the wilderness, the plagues and the start from Egypt.

vv. 56–298. The march to the Red Sea, Pharaoh's pursuit, the terror of the fugitives and Moses' words of encouragement. (From the Vulgate *Exodus*, xiii, 17–xiv, 14.)

vv. 299–515. The passage of the Red Sea and the destruction of Pharaoh's army. (*Exod.* xiv, 15–31.)

vv. 516–591. Moses' speech of encouragement and the rejoicing of the rescued Hebrews. (*Exod.* xv, 1–21.)

From this analysis it will be seen that the poet makes use of only a small portion of the *Exodus* of the Vulgate. From the first twelve chapters we have a reference to Moses' life in the land of Midian and God's appearance to him in the wilderness, to the death of the first-born and the start of the Hebrews. This matter is only introductory; the story proper begins with *Exod.* xiii, 17, and is taken from the last eleven verses of this chapter and from the following one. This is contained in vv. 56–515 of the

[1] References to the Scriptures are to the Vulgate Latin, but the modern English version is generally of equal service. References to Sievers' Grammar are to the third edition (1898) or to Cook's translation of it (1903).

poem; the last part, vv. 516–591, after a moralizing passage of the poet, contains a short address of Moses, an account of the jubilation of the people apparently suggested by *Exod.* xv, 1–21, and a closing remark about the booty obtained by the Hebrews and their legal right to it.

It is plain that matter so small in amount would not be enough for a poem of the length of the *Exodus* without the addition of much else. The additions from sources outside of the passages already cited are but few. The most important are contained in vv. 362–446, which contain a reference to Noah and the Flood, and give the story of the sacrifice of Isaac and God's covenant with Abraham. These 85 verses have generally been regarded by the critics as an interpolation because of lack of connection with the story. Another passage, vv. 227–232, seems to be suggested by the enumeration of the forces of the Israelites given at the beginning of the book of *Numbers*. There are various forms of expression that suggest other Scripture passages, and Mürkens has cited a number that show a familiarity with Avitus' poem "De transitu Maris Rubri"; most of them are mere words or phrases and not entirely certain, but our poet may be indebted to this source for his conception of the pillar of cloud as a defence from heat as well as a guide.

It will be noticed, again, that the title "Paraphrase" given by early editors to the contents of the manuscript is entirely unsuited to the *Exodus*. It is justified, if at all, by the treatment of sources in the *Genesis* and the *Daniel*.

1. The form **habað** is perhaps a Northumbrian spelling of *hafað*, like *heben* for *heofon* in Cædmon's Hymn. Sievers gives no instance of a plural *hafað* in dialects, but *lifað* occurs and is entirely analogous. Compare also *hefæ* for *hæbbe* in the Leyden Riddle.

3. **wræclico**; properly 'foreign,' then 'strange,' 'wonderful.' The development of meaning is like that of Lat. *extraneus*, F. *étrange*, E. 'strange.' But possibly we have here the older meaning, 'foreign,' 'unknown to the [other] races of men,' i. e. to the Gentiles. — **wordriht**, 'law expressed in words,' a written code.

5. **bote**, 'amendment,' recompense for [the evils of this] life.

6. **langsumne ræd**, etc., 'a benefit which it would take a

long time to tell to men.' As the pure infinitive with an adjective is rare, we may perhaps conjecture that the older Northumbrian poem had *hæleðū to secgan*. That this shorter form of the gerund was frequent in Northumbrian is shown by the fact that the metre requires us to substitute it in many passages for the usual WS. form in *-enne*. The construction of **domas . . . secgan** as acc. with infinite seems to me unlikely.

8. **þone**, i. e. Moses. The reference is to the story in *Exod.* iii and iv. — **werode**; cases of a gen. pl. ending *-e* are not infrequent in the Ms.; the change to *weroda* is therefore unnecessary.

10. **wundra**, 'miracles.' See *Exod.* iv, 7; *virgam . . . in qua facturus es signa.*

11. The point over the **a** of **forgeaf**, it is assumed, corrects the expunction denoted by the point below it.

14. The form **freom** in the sense of *from* is found elsewhere and no emendation is needed. But both here and in *Gen.* 2793 the metre calls for a long syllable. It is doubtful therefore whether the form is a variation of *from*. It may be a different word.

15. **andsaca**, a Northumbrian form for WS. *andsacan*, appositive either to **faraones** or to **cyn.** — **gyrdwite**, 'rod-torture,' the various plagues.

17. **magoræswum**: the change to *-ræswan* gives a meaning more natural than the plural. If we assume an error a cause may be found in the preceding **modgum**.

22. The repetition of **feonda** is of course simply an error; two or three other instances are found in the Ms.

24. **ff.** seem to refer to Moses' sojourn in the wilderness, at which time, according to our poet, he learned from Jehovah the story of the creation.

27. **naman**. See *Exod.* iii, 13, 14.

28. See *Exod.* vi, 3. (Bright.)

30. **ff.** 'He (i. e. Jehovah) strengthened and honored the prince (i. e. Moses), etc.' In Old English verbal phrases made up of *have* and the past participle often have the same force as the simple past. In the use of these phrases the participle was originally in the accusative, agreeing with the object of *have*, but already in the earliest remains we find the participle uninflected at times,

showing that the phrase had begun to have the force of a tense-form. Still it is a little surprising to find both the older and the later use of the participle in the same statement, as here. The strength and honor given by Jehovah to Moses seem to be, according to the connection, that shown by the overwhelming defeat of the pursuing host of Egypt.

32. forðwegas, the departure from Egypt.

33. ff. This passage has never yet been satisfactorily explained. **ingere,** if correct, ought to mean 'of yore,' 'long ago.' It is not found elsewhere, but this meaning may be inferred from *gere*, *geara*. Grein's change to *iu gere* gives this sense, but destroys the alliteration. (See, however, Sievers' article in Paul and Braune's *Beiträge*, x, 195.) But the tenor of the passage, and the change by some later hand to **gedrenced** in the following verse raises a suspicion of **ingere,** both because it is otherwise unknown, and because it is not easy to see the force of *in-* compounded with an adverb. No other case of such a compound is cited in the dictionaries. I would conjecture that the poet wrote *ungere* and that **gedrenced** has replaced *gedrefed* or some word of similar meaning, the change being an attempt of some owner of the book, who understood **witum** and **deaðe** to refer to the Red Sea catastrophe, to give meaning to the passage. If we make these words refer to the first-born, the meaning, with the changes suggested, will be: 'Not long before that had the greatest of nations been afflicted with bitter plagues, [even] with death, [and now] at the fall of their princes the lamentation was renewed, at the loss of their treasure their revelry ceased.'

The correction to *ungere* occurred to me a long time ago. I find that Klaeber has suggested the same change, though he gives a different interpretation of the passage as a whole, regarding **hordwearda** as an epithet of the first-born, which seems to me impossible, even in an author so bold in the use of words. It is also unnecessary to regard **burhweardas** as applied to the first-born. **abrocene** does not mean 'slain' except by implication, and a natural interpretation here would make the poet say that by the tenth plague Pharaoh and his nation (the *burhweardas*), though they had withstood all previous assaults, were utterly routed and their last stronghold taken by storm. vv. 33–34 thus refer to the death

of the first-born, vv. 35–36 to the still greater calamity of the Red Sea passage. The poet then takes up the former topic and elaborates it with descriptive details and states that the resistance of the king and his people was overcome by this last assault and the people of Jehovah were allowed to begin their journey.

It is not easy to guess what was erased to allow the insertion of **-renced**. *gedrecced* and *gedrefed* are suitable in meaning, but suspicious, for the author of the change would not have needed to erase so much to change to *gedrenced*, and *gedemed* does not seem to suit the connection.

The interpretation of 36 as 'hall-joys ceased, deprived of reward,' on the theory that the poet had in mind the Teutonic custom of rewarding the minstrel for his song, seems to me doubtful. Such an explanation would limit the grief of the Egyptians to the palaces, though both the original and our poem point out that the affliction befell the whole nation. See *Exod.* xii, 30, and vv. 39–42 below.

36. **since berofene**, 'through plundered treasure,' at the loss of their wealth. Possibly a reference to the borrowing from the Egyptians told of in *Exod.* xii, 35, 36. But the connection renders it more likely that the writer had in mind the loss of treasure in the Red Sea overthrow.

37. A subject, 'he' (i. e. Jehovah), is to be supplied from verse 30. The intervening sentences would have the same subject if they were not put in the passive form. — **mánsceaðan**, d. pl., referring to the Egyptians.

40. **dryrmyde**, if correct, may mean 'was filled' (see *Exod.* xii, 30), or 'was gloomy' (so Bosworth-Toller). Of the various conjectures proposed no one is satisfactory; the most plausible is *drysmyde*, based on *Beowulf*, 1375, where however the meaning must be inferred from the connection, as here, neither word being found elsewhere.

41. **forð gewat**, made their start.

43. The reference is apparently to the magicians of Egypt; see *Exod.* vii, 11, viii, 18, etc.

45. **freond**, probably an error for *feond*, which most editors adopt. These two words are especially subject to interchange in the manuscripts. 'The devil and the hosts of hell were robbed' is an

expression quite in keeping with the style of our poet, who thinks of the escape of the Hebrews as a rescue from bondage to Satan.

46. **heofon** is explained by Grein as 'mourning,' the same as *heof*. But as no such form is found elsewhere, it is probably an error for *heofung*. Dietrich's emendation of **þider** to *þistro*, 'darkness came upon the sky,' an allusion to the ninth plague, gives good sense, but is out of place here since the poet is now telling of the start of the Israelites.

47. **druron deofolgyld** : suggested, according to Bright, by *Numb.* xxxiii, 4, *in diis eorum exercuerat ultionem*. But it is more likely that the expression is to be taken literally and is based on a mediæval tradition. The Mid. Eng. *Genesis and Exodus* has (vv. 3195–3198):

> quane he geden egipte fro,
> it wurðe erðe-dine, and fellen ðo
> fele chirches and ideles mide,
> miracle it was ðat god ðor dede.

49. **þæs . . . þæs þe**, 'from the time that,' 'ever since,' or 'for the reason that,' 'because.'

55. **magoræwa**, no doubt an error for *-ræswa* and so treated by all editors.

59. **guðmyrce** has usually been explained as 'war-dark,' an epithet used as a proper name, 'Ethiopians,' like *ælmyrcna* of the *Andreas* 432. But though the knowledge of the geography of distant countries was very slight at the time of our poem, it is not easy to explain the mention of the Ethiopians as long as the original has nothing to suggest it. Is it not possible that the word is a derivative of *mearc*? If so it would be the same word that was the name of the Mercians and would mean 'warlike borderers.' This explanation finds support in the original, which uses *per viam deserti* and *in extremis finibus deserti solitudinis*. See *Exod* xii, 18, 20, and compare **mearclandum ón**, in 67, **mearchofu**, 61.

60. **lyfthelme**, the pillar of cloud, first mentioned in the original at this point. The author gives to this not only the function of a guide, as in *Exodus*, but also that of a protector against heat. See note, 79.

61. **mor heald**, 'the mountain (or moor) held' of the first editors has been replaced by the later ones with **morheald**, 'adja-

cent to mountains (or moors).' No such description is found in the Vulgate, but the notion may have been suggested to the poet by the *ascenderunt* of *Exod.* xiii, 18. To give proper scansion, we must treat **ofer** as postpositive to **mearchofu** and **þa** as an adverb. Compare 362.

62. **fela meoringa** is not entirely clear The conjectured meaning of 'hindrance,' 'obstacle,' is confirmed by various other words from the same root, if we assume that we have here North. *eo* for WS. *ea*. The meaning is then 'Moses then led the army past the border-dwellings of the moors, [past] many hindrances.'

63. Read HEHT with all editors. There are several places in the Ms. where the space left by the scribe for an ornamental capital has not been filled in. — If **tirfæstne** be retained it must refer to Moses and a subject, Jehovah, must be understood. The change to *tirfæste* makes this refer to the people and makes Moses the understood subject of **heht**.

67. **mægnes mæste**, 'with the greatest of power,' with a great host. For the singular **mægnes** compare **leodmægnes worn**, 195, which seems to have the same meaning. With *mæst* we usually find a gen. pl.; see 541, 569, etc.

68. **nearwe genyddon** may mean 'pressed on,' hastened. It is thus explained by Grein, who later withdrew his change to *geneðdon*.

69. **him be suðan**, 'south of them.' The phrase *be suðan* and others of similar form are used with a dative like prepositions. Compare Mod. Eng. *beside them*.— **sigelwara**, 'sun-folk,' like **guðmyrce** above, has been supposed to refer to the Ethiopians, because the same word is twice used in the *Psalms* to translate the Latin *Aethiopes*. Its occurrence here is perhaps an argument in favor of the usual view in regard to the meaning of **guðmyrce**, though not a conclusive one.

71–74. Bright thinks that the notion of the cloud as a shelter from heat was suggested by *Psalms*, cv, 39 and *Isaiah*, iv, 5. The protection given by the cloud is mentioned elsewhere in the Scriptures, e. g. *Num.* xiv, 14, but in none of the passages is it clear that the writer has in mind a shelter from heat; the connection suggests rather a defence against foes.

73. **bælce**: the pillar of cloud is variously called in our poem a column, a canopy, a sail, etc.

79. **dægscealdes,** apparently 'day-shield,' the pillar of cloud which the poet regards as a protection against heat. Some explain it as an epithet of the sun (**dægscealdes hleo,** 'protection against the sun'). But the form *sceald* is not easy to explain; is it Anglian or an error? (See Lye's emendation.)

81. **swegle** = *segle*, 'sail,' as the following verses show. But the inserted **w** must be an error, perhaps due to confusion with *swegl*, 'sky,' 'brightness.'

86. It is not clear what event of the march is referred to in this sentence; possibly it is the favor shown in giving guidance and protection by means of the pillar of cloud. In the original the mention of the pillar of cloud follows that of the encampment at Etham, and the poet may have supposed that it first appeared as a guide on their march from that place and inserted his description of it at this point in his story.

92. **wicsteal metan** = Latin *castrametari*. But here the Lord is made subject of the action; in the Vulgate, the people. Perhaps the poet was influenced by *Deut.* i, 32, 33: *Domino Deo vestro, qui præcessit vos in via et metatus est locum in quo tentoria figere deberetis.*

94. **beamas,** 'trees' or rather 'tree-trunks,' the columns of primitive architecture, here used of the pillars of cloud and fire, which the poet regards as two, not as the same.

95. **efngedælde,** 'shared equally,' divided between them.

98–100. The ambiguity of the forms allows various renderings; I prefer to take **rofan** as subject, **herebyman** as gen. sg. to **stefnum** and **woman** as object.

104. **lifweg metan,** 'measure the life-way,' pursue the road that led to life and safety. *metan* with an object meaning 'path,' 'way,' expresses the idea of measuring by pacing off and is equivalent to 'tread,' 'pursue.' The change to *lifrweg* gives the meaning 'path in the air,' but does not seem necessary.

105. **swegl,** see note on 81. — **sæmen**: the escaping Hebrews are repeatedly called sailors and the pillar of cloud is called a sail. The reason for the use of such a word is not clear; is it an allusion to the crossing of the Red Sea?

106. **flodwege,** 'by (on, along) the road to the sea.' The usual meaning of the word, 'water-road,' 'ocean,' does not suit

this place, for the host is still in the desert and has not reached the sea.

107. astah is apparently used to express the Latin *tollensque se* (*Exod.* xiv, 19), but is out of place here.

109. beheold . . . scinan, 'took heed to shine,' seems to mean no more than 'shone.'

113. sceaðo may be an error for *sceado*, but it is quite as probable that we have here the same variation as in *madmas* and *maðmas*, *hrade* and *hraðe*, etc.

114–119. This description of the pillar of fire is not clear and both grammar and metre show that the scribe has made errors. The meaning seems to be, 'Their hiding-places could not conceal the deep shadows of night, the heaven-torch blazed, the new night-watcher must needs stand still above the hosts lest the desert-terror, the gray heath, in stormy weather should ever affright their souls with sudden panic.' This rendering requires a change of **getwæf** to *getwæfde*, made by all later editors and called for by both metre and sense. The poet pictures the shadows of night as retreating like beasts of prey before the light of the burning cloud, but unable to find concealment because even the dens and caves, their usual refuge from the light of day, are illumined by the pillar of fire. A like thought is expressed in much the same way in the *Christ*, iii, 1089 (*Doomsday*, 222), where the writer, speaking of the radiance of the cross, says that the shadows flee into concealment: —

> sceadu beoð bidyrned
> þær se leohta beam leodum byrhteð.

115. heofoncandel, here not the sun, as usual, but the pillar of fire.

118. har hæð is metrically faulty; the proposed changes are offered to correct this fault. Sievers' correction, as well as Graz's amendment of it, is objectionable in assuming two faults instead of one.

121. bellegsan is perhaps only a faulty spelling of *belegsan* = *bælegsan*. In OE. poetry *e* is found frequently for *æ*. But the *ll* may be intentional, the scribe understanding the sentence to mean 'rang with the terror of thunder' (comp. *bellan*, 'roar'). In fact it is not impossible that **bellegsan** may be correct and belong to the poet, who thought of the pillar of fire as gleaming with lightning and consequently bellowing with thunder.

124. According to the usual explanation the poet assigns here to the pillar of fire a third function, that of enforcing obedience to Moses' authority. Such an addition to the original is surprising, and Dietrich's explanation of **hyrde** as a derivative of *hyrde*, a keeper, may be right, though no other evidence of the existence of such a verb is found. 'Had not Moses protected them' would be suggested to the poet by the later narrative in which Moses repeatedly intercedes with Jehovah in behalf of the people. It may be added that if **hyrde** means 'obey' here, we ought to have *Moyse*, not **Moyses**. Or **hyrde** may mean 'embolden,' 'encourage' (from *heard*, 'bold'). See *Exod.* xiv, 13, 14.

126. gesawon, not simply 'saw' but 'kept in view.' This force is given by the prefix *ge-*.

127. 'The banner (i. e. the cloud) above the bands, ready on its advance, protected the army as far as the sea at the land's end.' This rendering assumes **leo mægne** of the Ms. to be an error for *leodmægne*, the *d* being accidentally omitted in changing to a new line. This reading is adopted by all the editors and is supported by **leodmægnes** in 167 and 195. But as there seems to be no clear instance of *forstandan* with the dative in the sense of 'defend,' it is possible that we should read *leode mægne*, 'protected the people by its might.' The loss of a syllable *-de*, in changing to a new line is more likely than that of a single letter, because the scribe seldom divides a syllable in changing, and would naturally have written the whole syllable *leod-* at the end. The loss of a final syllable like *-de*, on the other hand, is not rare at the end of a line.

129. fus on forðweg refers to **segn** above and apparently means no more than 'advancing,' going before as leader. Another rendering of the passage, 'the warriors kept in view . . . the banner (i. e. the cloud) until the sea . . . stood in the way of the army,' seems objectionable both because it requires the reading *leodmægne*, and because *segn* with the meaning 'banner' is regularly masc. and as an object would require *fusne*, not *fus*. But Cosijn cites several cases of the use of the adjective without inflection, which shows that *fus* may limit *leo*[*de*] or *leo*[*d*]*mægne*.

131. modige, 'the brave [warriors],' object of **genægdon.**

132. bræddon, here intransitive, 'stretched,' 'extended.'

134. þan; see Siev. *Gram.* 337, Note 2.

136. **oht inlende**, 'inland pursuit,' i. e. pursuit by the Egyptians.

137. For the sing. **wræcmon** used of the Israelites, compare **nydfara**, 208.

140. **witum fæst**, 'unyielding in harm,' resolute in injury, limits **se ðe** above. — The change to the plur. **gymdon** is explained by the fact that **lastweard** refers to the Egyptians, and is therefore plural in sense, like **wræcmon** above.

141. **ær ge** ends the page and it is plain that something has been omitted. There is no evidence of a lost leaf, and though the scribe begins a new canto on the next page, there is no interruption of the narrative. The sense seems to be, 'They paid no regard to the promise, though the elder king had given one when he became heir to the wealth of the people, etc.' The loss, if this rendering is correct, is therefore only a syllable or two, enough to fill out the metre. A suitable reading would be *gesealde*. Compare *wære gesyllan*, *Gen.* 1329, also *wære selle*, *Gen.* 2203, and *wære sælde*, *Gen.* 2308, 2832. But it is possible that more has been lost than the verb of the sentence; see note to verse 146 below. The pledge or promise referred to is of course that given to Joseph when Jacob and his sons came to Egypt and were settled by Pharaoh, **se yldra cyning**, in the land of Goshen. (See *Gen.* xlv, 18–20; xlvii, 5, 6.) The way in which through Joseph's device the king of Egypt 'became heir' to all the wealth and land of Egypt is told in *Gen.* xlvii, 13–26.

143. **æfter**, 'in respect to.' 'Became heir of the peoples in respect to their treasures,' i. e. got possession of their property.

144. **ealles þæs**; i. e. the promise given to Joseph and his nation.

145. **ymb antwig**; join with **grame wurdon** above; 'became oppressive in regard to war,' in apprehension of warfare. See *Exod.* i, 10. The metre may be amended by reading *ymb antwige*, and charging the error to the much greater frequency of the accusative with *ymb*. The form *ant-* for *and-* is found elsewhere. But the division **an twig** in the Ms. perhaps shows that the scribe misunderstood the word. This division led the older editors to various suggestions both in the way of emendation and interpretation, the word **twig** being supposed to refer to Moses'

rod, with which he brought on the various plagues. Grein's proposed change to *anwig* is accepted by Wülker, but it is hard to see any sense in the phrase, if the lexicons are right in defining *anwig* as a duel, for the slaying of the Egyptian by Moses, which, as they suppose, is referred to, even if it could be called a duel, was not the cause of the oppression of the Israelites. The force of **grame wurdon** is clear by the OE. prose translation of *Exodus*. For *opprimamus eum*, *Exod.* i, 10, this has *uton gehynan hyt*, and in *Exod.* xxiii, 9, we find the command *peregrino molestus non eris* rendered by *ne beo þu ælþeodigum gram*.

146. The repetition of **heo** is apparently a scribal error. But to whom does **his** refer? The connection shows that it must be some one to whom the Hebrews were kinsmen, and as the next verse contains mention of the promise named in 140, the conclusion is natural that it was Joseph, who, however, has not been mentioned at all. It seems possible, therefore, that there may be more lost after 141 than is generally thought, and that Joseph's name may have occurred in the lost passage. Possibly, also, *heo his* is an error for *iosephis*, left for correction and later overlooked. — **morðor fremedon**: see *Exod.* i, 15–22.

148. **heortan getenge**, 'near to the heart,' in their hearts. With this verse the poet resumes the story of the exodus, interrupted by the reference to the breaking of the promise made by the elder Pharaoh.

149. **manum treowum** = 'treacherously,' 'faithlessly.' Cf **facne**, in next verse.

150. **feorhlean**, 'gift of life,' refers to the saving of the life of all the people of Egypt through Joseph's foresight. See *Gen.* xli, 33 ff. and xlvii, 13 ff.

151. **he**, apparently an error for *hie*, due to **gebohte**, which the scribe took for a singular. But **leode** in the next verse and the natural sense of the passage require us to consider **gebohte** as plural. The opt. plur. is found with an ending *-e* in numerous passages in the poetry, and sometimes also in prose. — **þ dæg-weorc**, 'that day-work,' the work of that day, referring to the death of the first-born, related in vv. 33 ff.

152. **him**, the Egyptians, while **him** in v. 154 refers to **eorla**, the Hebrews.

154. mod ortrywe wearð, = *timuerunt valde*, *Exod.* xiv, 10.

158, 159. These verses form a very awkward parenthesis; Grein's transfer of them after 160 makes the passage smooth.

161, 162. hwreopon is generally considered an error for *hreopon*, due to the preceding **hwæl**, which is treated as a variant of *hweol*, a wheel. The sentence, with the lacking half-verse supplied as noted in the variants, then reads, 'In circling flight the battle-greedy birds of prey screamed; [the dewy-feathered raven], the dark lover of carrion, cried above.' The various emendations proposed do not, however, give entire satisfaction, and **hwæl** cannot be a variant form of *hweol*, *hweogol*. The metrical arrangement in the text is suggested by the pointing of the Ms., **on hwæl · hwreopon · herefugolas · hilde grædige ·** etc. Editors hitherto have made one verse ending with **herefugolas**, and assumed the loss of a half-verse after **hilde grædige**. But **herefugolas** is not a satisfactory hemistich by itself, and a greater difficulty still is found in the explanation of the phrase **on hwæl**. Kluge's omission of these words removes all difficulty, but does not offer any explanation of their presence in the Ms. It seems probable that the faults of the passage are closely connected with the misplacement of verse 160, and that the scribe copied here a Ms. in which certain verses had been left out and inserted on the margin, and that this matter was confused and portions omitted in trying to insert it in the text. The omitted words, it may be assumed, were those needed to fill out verse 161, and this, with 160, should have been inserted after 157.

It is manifestly impossible to recover the lost portion, but the following reconstruction of the passage makes the narrative clear and consecutive: —

Þa him eorla mod ortrywe wearð
siððan hie gesawon of suðwegum
fyrd faraonis forð ongangan,
oferholt wegan, eored lixan,
þufas þunian, þeod mearc tredan.
on hwæl[mere hreo wæron yða];
garas trymedon, guð hwearfode,
blicon bordhreoðan, byman sungon,
hreopan herefugolas hilde grædige,
deawigfeðere ofer drihtneum.

The picture in the mind of the poet is the despairing gaze of the fugitives on the stormy sea on the one hand and the advancing foe on the other, and after the descriptive details the passage closes appropriately with the words 'the people were entrapped!'

164. wonn may be explained as from *winnan*, 'the lover of carrion hastened [thither].' For this meaning see *Sal. and Sat.* 283, *winneð oft hider*. The change of sing. to plural in the parallel **wulfas sungon** is too frequent to need comment. Editors hitherto have treated **wonn** as the adjective, 'dark', and **wælceasega** as parallel to *hræfen*, inserted by Grein. If the passage be thus reconstructed, the full stop should be put after **wælceasega**. But the scribe uses a larger *w* in *wonn*, as he does frequently at the beginning of a sentence, and this may be considered a point in favor of the explanation given above. Bright's correction (from *Elene*, 52) amends the metrical fault in Grein's insertion; *hræfen wandrode* (*Finnsburg*, 36) is equally good, as various others would be.

169. fleah fæge gast, 'the doomed soul fled'? i. e. men were slain? This seems to be the accepted meaning but as no one is slain, it does not seem to suit the connection. Possibly **gast** stands here for *gæst*, and refers to the Hebrews, who were foreigners in Egypt; 'the strangers fled affrighted.' — **folc wæs gehæged**; compare *Exod.* xiv, 3.

172. him, join with **rad,** 'rode for himself,' a frequent idiom in OE. expressing much the same as a middle voice. It survives in Mod. Eng. poetry, but in prose the pronoun is usually omitted. — **segncyning,** 'banner-king,' i. e. the king as leader of an army, not in his civil capacity. The changes proposed by editors are unnecessary; they were offered probably because the compound is not found elsewhere.

173. mearcþreate: In poetry the dat.-instr. often seems to express accompaniment, but there is usually also an idea of manner. So here the notion is not merely 'with' his host, but with the escort and parade of his host, in warlike pomp.

176. hwælhlencan: an error for *wæl-*, as the alliteration shows. 'Shook his armor' probably means the same as 'his armor rang,' and similar expressions that serve as poetical tags in OE. style.

178. syrdgetrum was apparently misread by the earlier editors, as they print *fyrd-* without comment. The change to *fyrd-* is demanded by the sense, and supported by the alliteration. — **freond on sigon** etc. is not entirely clear. Taking **cyme** as plural, we may render 'the advance of the men of the land moved toward the friends with hostile looks,' i. e. the Egyptians in hostile manner drew near the Hebrews. The use of a plur. 'comings' is not unusual, and the peculiar rhetoric is quite in the manner of the *Exodus*. (See citations in Grein's *Glossar.*) For *on sigan*, 'approach,' 'come upon,' see the Mid. Eng. *Genesis and Exodus*, 2232, *deað and sorge me segeð on*. The change to *onsegon* (for *sægon*) gives the sense, 'The friends (i. e. the Hebrews) beheld with hostile eyes the approach of the men of the land (i. e. the Egyptians)'; or reading *feond*, 'His foes (i. e. Pharaoh's) beheld, etc.'

180. wægon is usually considered intransitive here, but such use is not well attested, and Cosijn's change in the next verse is made to give it an object. — The accent-mark on **únforhte** indicates a scansion **wigend | únforhte**. But, as Sievers has pointed out, this calls for a lighter word in the first foot.

185. þ refers to **twa þusendo**, which like the other phrases used in OE. to express the higher numerals, is in its syntax a neuter singular noun. The plural verb **wæron** is used because of the plural idea, as plural verb-forms are used with *dozen*, *score*, etc., in Mod. Eng. But it is also possible that **þ** stands here for *þe* or *þa*, and refers to **tireadigra**. — **cyningas** = *duces*, *Exod.* xiv, 7.

186. on þ eade riht, 'for that honored duty,' i. e. for subordinate command, as the following verses show. — **æðelum** may come from *æðele*, 'noble' or from *æðelu*, 'quality,' 'rank,' etc. This gives three or four ways of rendering the passage, all of which are suitable to the connection.

189. on þam fyrste, 'in the time' granted. The phrase suggests that the poet had in mind the English way of summoning the militia to resist invasion and thought that Pharaoh's army was called out hastily for the pursuit, as the English forces were when the Danes landed. See the Saxon Chronicle, passim.

190. inge men is usually regarded as a variant of *ginge men*, 'young men.' But the difficulty of explaining such a form as **inge**

has led to the assumption that it is an error. Sievers tries to show Kentish influence on the poems of the manuscript, using as proof the alliteration of *j* and *ea*. But as this peculiarity of alliteration is brought about by changing the text in two of the three passages he cites from the *Exodus*, his argument cannot be accepted as conclusive.

191. **gebad**, here for *gebead*, announced, gave notice. The forms *bād*, *bēad*, *bæd* are confused by the scribes, possibly by the poets themselves.

192. **to hwæs**, 'whither,' 'in what direction.'

199. **hyra broðorgyld**, 'in revenge for their brothers.' In sense **hyra** limits **broðor** rather than **gyld**; compare **þ dægweorc**, 151.

194. **ecan**, 'continuous,' unending, limiting **werod**, acc. pl.

200. **wicum**, 'camp' (of the Hebrews).

202. **woma**, 'noise' (of the advancing host of Egyptians).

203. **flugon** etc.: 'bold talk fled'; in their fear they ceased to boast.

204. **wigblac**, 'war-bright' refers to polished armor. Compare 212, 219. — **wlance forsceaf**, 'drove off the proud,' i. e. the Egyptians. The epithet refers, not to feeling, but as usual to display, here to martial parade.

206. **mid him** = *invicem*; 'so that the foes could no longer see each other.' See *Exod.* xiv, 19, 20.

211. **eðelrihtes**, Canaan, inherited from Abraham. See *Gen.* xv, 18.

212. **in blacum reafum**, 'in shining dress,' in their armor. Comp. **wigblac**, 204.

215. **maran mægenes**, the 'larger host' of the Egyptians.

216. **eorlas**, the leaders of the different tribes.

221. **wigleoð**, the trumpet signal.

222. **brudon . . . feldhusum**, 'moved with their tents,' struck their tents. A dat. with *bregdan* instead of the usual direct object is found elsewhere, e. g. *Beowulf*, 514.

226. **rofa** is probably a Northumbrian form for *rofan*, acc. pl. limiting **feðan**. If not a change to *rofra* or *rofe* is required.

227. **wæs . . . alesen**: the subject is **fiftig**, 229, a sin-

gular noun. It will be noticed that the total number of fighting men agrees with the statement of *Exod.* xii, 37, but the organization of each tribe into ten companies of a thousand men each is no doubt suggested by *Numb.* i, 3, where they are classified *per turmas*, though the total of each tribe as there given is not the same.

229. **on folcgetæl**, 'in number.' The same idea is expressed by **geteled**, 'counted,' three verses below.

233. **wac**, apparently an error for *wace*, as amended by Grein.

234. **ræswan herges**, the leaders of the host, refers to the persons named in *Numbers*, ii, each one as *princeps* of the forces of a tribe.

239. **swor** is found only here and is no doubt a mistake for *spor*, a 'track,' here a scar. Compare *wæpnes spor*, *Juliana*, 623.

243. **wig curon** is faulty in metre, and the use of **wig** to mean 'warriors,' the sense required, is not well attested. Thorpe proposed *wigan*, which does not mend the metre, and Sievers suggested that a syllable has been lost before **wig**, but this does not remove the objection to giving **wig** the meaning warriors. I suggest *wigheap* or *wigpreat*.

244. '[considering] how' etc. This meaning is implied in **curon**.

246. The lacking half-verse could be supplied in various ways; the suggestions of Grein and Kluge suit the sense.

248. **forðwegas**, a gen. sg. The ending *-as* is not rare in Mss. of the poetry. — **fana**, here used of the pillar of cloud. — **up rád**, rose into the air.

249. **buton** cannot be the adv.-prep. here and as the sentence lacks a verb it is probable that there is an error in the word. Grein's *bidon* suits the sense and is generally accepted, but Cosijn calls attention to the fact that *bidon* would naturally call for *bræce* rather than **bræc** in v. 251.

250. **siðboda**, 'guide,' the pillar of cloud.

251. **lyftedoras bræc**, 'broke the air-barriers,' i. e. left its station in the air and moved forward as a signal for the march.

253. **beohata** has been variously explained and emended. It is perhaps a Northumbrian form for WS. *bēah-hāta*, 'promiser of treasure,' a prince, like *bēah-gifa*. For the form see Siev. *Gram.* 220, R. 1 and 150, 3), R. 1. Dietrich proposed to change to

bēahhata, which he defined as 'ring-hater,' one who gives away treasure freely.

254. **folctogan**, the subordinate commanders of the twelve tribes.

256. **rices hyrde**, 'prince': here a general expression without reference to the circumstances.

257. **ofer hereciste**, to the hosts, in their hearing. This use of *ofer* is frequent, see *Dan.* 529, 759, etc.

266. **ne willaŏ** = Lat. *nolite*.

269. **ic on**, 'I give' better counsel. **on** from *unnan*.

272. **sigora gesynto**, 'the safety of victories,' the safety that will follow victory. **gesynto** is a genitive like **lissa**.

277. **þeod** makes no sense here, and the change to *leod* is unsatisfactory because of the use of **leodum** in the second half of the verse. Should we read *þeoden*?

278. 'Ye now behold a wonder with your eyes.' Such seems to be the sense, but construction and metre are a puzzle. I have printed **on** separately as an adverb, since it alliterates, though the scansion is doubtful, and possibly the scribe found it so, for he inserted no metrical point in the middle of the line. The construction of **sū** in 279 is also hard to explain, and the use of both **to** and **on** as adverbs here seems to have no reason. The passage is perhaps corrupt, but editors have offered no suggestion of a change in the reading. Is **to** inserted by error from **to** in the preceding verse?

281. **grene tacne**, 'with the green symbol' [of authority], i. e. Moses' rod. The proposed change to *tane*, 'a twig,' is not needed.

283. Grein explains ꝯ here as a preposition: 'makes the water into a wall.' But this use of *and* is rare and various changes have been suggested.

284. **herestræta . . . staŏolas . . . feldas . . . sægrundas**, all appositive to **wegas**.

287. **fage**, 'shining,' 'bright,' referring to the white sand of the sea-bottom. — **forŏ heonon** etc. This sentence contains faults in sense and metre. The sense requires 'hitherto' instead of 'henceforth,' and **in ece** is too short for a half verse. It is possible that there has been an omission of something after **in ece**, and that the original thought was, 'which henceforth shall for-

ever [be covered, as hitherto] the waves have covered them.' If this explanation is right, the idea is the same as we find in one of the mediæval dialogues, 'Bedæ Collectanea et Flores' (Kemble, *Sal. and Sat.* p. 323): *Dic mihi quae est terra, quam non vidit sol neque ventus, nisi una hora diei; nec antea nec postea? — Terra per quam exiit populus Israel in mari rubro.*

289. **sælde**, 'imprisoned' by the waves above them.

290. **bæðweges blæst**, 'blowing of the sea,' i. e. waves of the sea, the stormy waters, object of **fornam**. Comp. *Exod.* xiv, 21: *cumque extendisset Moyses manum super mare, abstulit illud Dominus.* Cosijn by reading *sund wind* furnishes an object for **fornam**, and makes **bæðweges blæst** the subject, defining it as a 'sea-wind' parallel to *wind*. But the compound 'south-wind' seems to be right, being the equivalent of the Vulgate *vento urente*, a hot wind. — **bring** must be an error; all editors since Thorpe follow the suggestion of his note. The Latin has *divisa est aqua.*

291. **span**: have we here a strong metaphor, 'hath spun [a road of] sand'? We should expect 'hath bared the sand [of the sea-bottom],' but no such meaning can be given to **span**. If we may define **sæcir** here as 'sea,' like *sæstream*, Dietrich's *spen* would give the meaning 'sand hath spanned the sea,' i. e. a road of sand runs from shore to shore. The use of 'sand' to denote the bottom of the sea is found also in the Mid. Eng. *Bestiary* —

> ðat it were an eilond,
> ðat sete on the sesond.

305. The lacking half-verse must have contained the subject of **heold**, either some epithet naming Jehovah or some word used to characterize the wall of water. Grein's *yða weall* is metrically at fault; *hie yða weall* would suit, *hie* being in that case object of **heold** and **freoðowære** a dative, 'held them in safety.' See also the other variants proposed.

307. **gehyrdon** from *gehyrwan:* see Siev. *Gram.* 174, 2). Cosijn cites *gehyrweð halge lare*, (*Domes dæg*, 70) as a parallel expression.

318. **blæd**: the highest rank, the sway of the other tribes.

321. The sense requires *leon*, as read by all editors.

323. **be herewisan**: 'at the hands of the army-leader,' i.e. of Pharaoh. But Cosijn thinks it refers to the lion-standard.

324. be him lifigendum, 'while they were alive.' A phrase with *be* is the regular equivalent in OE. of the Latin ablative absolute.

326. ðeoda ænigre : construe in the same way as **herewisan** above.

327. Should the reading be *hægstealdas*? All editors treat the word as a plural, but do not explain the form.

331. flota : for the use of this word applied to the Hebrews see also 133, 223, and the note on **sæmen**, 105.

334. man menio, 'a wicked host,' does not seem fitting and the metre is faulty. Sievers' *manna* corrects both sense and scansion.

335–6. The poet had in mind no doubt *Gen.* xlix, 4.

339. *earu* for **gearu** gives correct alliteration without change of meaning. But see note on 190. Or did the poet use the uncontracted form *ge-earu*?

343. guðcyste, 'with courage,' bravely. But a change in punctuation with Grein's emendation to *guðcyst* makes the construction simpler.

345. ofer, 'shore,' object of **becwom,** 'came to,' reached, came upon. Compare *hine becwom* (Alfred's *Beda*, p. 330, 10, ed. Miller), *mec sorg bicwom* (*Juliana*, 525), and **becwom gastas,** 447 below. If we regard **ofer** as the preposition, an object must be supplied, as is done by most editors.

350. Grein's insertion of *for* is unnecessary; it is easily supplied in thought from 347, or the preceding two verses may be considered a parenthesis. — **wolcnum :** the pillar of cloud and the pillar of fire. Some editors, considering the phrase parallel to the following **cynn æfter cynne,** change to *folcum*, but in that case we should expect *folce*, as Bright suggests. But there is always a presumption against assuming two errors in one word.

351. æghwilc, each [tribe].

352. mægburga riht, 'the right of the tribes,' i. e. the right to precedence, the order of march. But Ebert regards it as referring to the just claim of the Israelites to the possession of Canaan.

353. eorla æðelo : 'rank of the men' [of each tribe] means the same as **mægburga riht** in the preceding verse. Ebert's emendation is made to give the phrase the same meaning that he

assigns to **mægburga riht. — an fæder**: that Abraham is meant, not Jacob as might naturally be thought, is shown by the following verse and by the long digression contained in vv. 362–446.

354. landriht geþah, 'received a title to the land.' The reference is to God's promise to Abraham; see *Gen.* xv, 18; xxii, 17.

358. onriht godes: the peculiar people of Jehovah? No other occurrence of the word is found, but the meaning 'possession,' 'one's own,' may be inferred from the use of *riht* in much the same sense.

361. The order of march through the Red Sea, contained in the passage that ends with this verse, is thought by M Konrath (*Englische Studien*, xii, 138) to be based on passages in *Numbers*, ii, where the military organization of the Israelites is given. The poet places Judah first instead of fourth, which is also the case in *Numbers*. Next come the first and second sons, Reuben and Simeon, but the list is not continued, an abrupt transition to the story of Noah interrupting it. In 227 ff. we have the statement that each tribe furnished fifty companies of one thousand men to the fighting force, which agrees with the statement of the total force in *Exodus*, but not with that of *Numbers*. Again the order of march does not agree with the order given in *Numbers*, where Issachar and Zabulon are put with Judah to form the first division, Reuben with Simeon and Gad coming next. All that seems to be taken from *Numbers* is the transfer of Judah to the beginning of the list, and even this is not certain, since the poet takes pains to tell us that Reuben was deprived of the position which naturally belonged to him as the first-born son because of his sins. The variation from the order of birth was therefore a reduction of Reuben, as much as a promotion of Judah. The placing of the latter before Simeon, when a vacancy was made in the first place, may have been suggested by the order given in the arrangement of the forces in the desert of Sinai, but the prominence of his tribe in the later history of the Hebrews would be enough to account for it without reference to this passage. His standard, a lion, was suggested, no doubt, by *Gen.* xlix, 9, and *Rev.* v, 5.

362–446. This passage begins abruptly, breaking off what seems to be the beginning of an account of the order of march through

the Sea. It also ends abruptly and is followed by more than two pages left blank, after which a leaf has been lost. The story of the march is then resumed. The entire lack of connection with what precedes and follows has led many critics to regard it as an interpolation. This view does not seem to me to be justified beyond question. The first fifteen verses, which tell the story of Noah's flood, it must be admitted, seem to be without reason, but the story of Abraham is quite appropriate in connection with the list of the forces of his descendants and the repeated assertion that they had a legitimate title to the land for which they had started, this title being based on God's covenant with Abraham, made before Isaac's birth and renewed at the time of the sacrifice. A connection of this part with the short story of Noah is made at the beginning by the statement that Abraham was a descendant of Noah.

A full discussion of the question cannot be undertaken here, but the usual reason for considering the passage an interpolation, the lack of connection, seems to me to be an argument against such a view. The purpose of such an addition is to furnish additional information in regard to the subject under consideration or to elucidate some topic, which in the opinion of the interpolater is not fully or clearly treated. No motive for the abrupt change to the story of Noah is apparent here, for it has nothing to do with the theme which the poet is handling at this point, the enumeration of the tribes of Israel and the order of their march. A much easier explanation of the change of topic is offered by the assumption that the scribe was copying a defective Ms., from which a passage had been lost, and that in this lost passage the poet gave the names of the remaining tribes, following it with a condensed pedigree like those found in the Pentateuch. This may have contained only the more prominent names, Adam, Seth, Noah, Abraham. It will be noticed that the pedigree-form is found in vv. 377–379, where the account shifts from Noah to Abraham. The missing leaf that followed the story of Abraham probably contained writing ; two pages are as much as the scribe ever leaves elsewhere for illustrations, and if this lost leaf was blank, there would be four here. (See also note on 447.) The lost matter may have been of such a character as to join the inserted story to what follows and make a smooth connection.

It may properly be urged against this hypothesis that the digres-

sion is unduly long for a poem in which the poet treats his main theme in about five hundred verses. But this can hardly be considered a reason for rejecting it. The OE. writers were far from being skilful literary artists.

362. The metre requires us to read **ofer lað**, 'Noah journeyed on new seas.' The postpositive adv.-prep. takes stress. The reading of all editions, *oferlað*, 'crossed,' though unmetrical, gives the same meaning.

364. The Ms. reading is kept by Thorpe, but he writes it as one word and suggests *drencfloda* in his notes. Later editors follow his suggestion, though it gives false metre. The proposed *drencefloda*, though the form is rare, is supported by *drencefloð*, *Gen.* 1398. The erasure after **n** is the partial correction of an error.

366. treowa, 'compacts,' promises.

369 ff. 'To save the life of all the race of earth [he] had counted out a lasting remnant, etc.' **ece** seems to mean 'continuing,' lasting, surviving, and is applied to the portion of living creatures that survived the deluge.

371. frumcneow, here parents? — **gehæs**: the omission of the **w** may not be an error, for the Ms. contains several other cases of *h* for *hw* in the words *hwa* and *hwilc*. Is it a dialectic form? Compare the pronunciation of Mod. Eng. *who*, etc.

372. geteled rime, 'in number' generally occurs with numerals. Its use here seems to be suggested by the numbers *two* and *seven* in the story of the flood.

373. 'various, [more so] than, etc.' There are many instances in OE. of the use of *ponne* after a positive, though modern idiom calls for a comparative.

380. se him, 'to whom.' A few cases of *se* + *he* used as a relative pronoun are found, e. g. *þam him*, *Andreas*, 846, *ðæs his*, cited by Wülfing from Alfred's *Beda*. But we should expect, if such is the case here, not **se him** but *þam him*. Probably **se him** is an error for *þe him*; the scribe taking *þe* for the Northumbrian article, nom. sg. masc. and changing it accordingly to **se**, the WS. form. (See Koch's *Gram.* ii, § 349.)

381. naman niwan: see *Gen.* xvii, 5.

382. heapas: the nations descended from Abraham according to promise.

386. Mürkens' explanation of **on seone beorh** as corresponding to *in terram visionis*, *Gen.* xxii, 2, gives a much better sense than the usual rendering 'to Mt. Zion.' But the alliteration is a fatal objection to writing **onseone** as one word, as he does.

391. The scansion seems to require us to read **gōde**, 'the good temple.'

392. **alhn** is no doubt an error for *alh*, as no such form is found elsewhere.

393. Supply *getimbrede tempel* from the preceding sentence.

396. **geworhte**: opt. pl. See note on 151.

399. **fægra**, from *fǣge*. 'The first murderer was not more doomed (i. e. more threatened with death)' than was Isaac. See the reference to Cain's fear of death in *Gen.* iv, 14. This seems a satisfactory rendering of a sentence that has been explained in a new way by nearly every commentator, and generally with a query.

401. **beorna** may be regarded as a North. form of *bearna*, if any one prefers. The suggested change to *bearna* is therefore unnecessary.

404. **ðа**, rel pron. referring to **frofre**.

405. **leodum to lafe**, 'as a bequest to men.' Abraham's faith and obedience were left as an example for men to follow. The change of **lafe** to *lare* makes no change in the general sense and is unnecessary.

406. 'he showed this,' i.e. the fact stated in 409–10.

407. **folccuð**, 'famed,' refers to Abraham.

408. **grymetode**, 'roared'; as a beast seeking prey. A strong metaphor to express the ringing of the blade when drawn from the sheath.

409. 'That he held not [his son's] life dearer than to obey etc.' We should expect here *ponne þ he*, but þ is often omitted in such constructions. See Wülfing, ii, 166, 167.

411–414. The text is arranged here as pointed in the Ms., the loss of a half-verse being assumed after **ærænde**. Editors hitherto have paid no regard to the pointing of the Ms. and made three verses of the passage. The usual rendering of **ærænde** as 'rose' and of **reodan** as 'redden' [with blood], 'slay,' with the change of **eagum** to *ecgum* has given a suitable sense, though the arrangement into three verses has hopelessly confused

the metre. But a strong verb *reodan* is extremely improbable; **aræmde** may just as easily be rendered 'raised'; whether **eagum** can be regarded as correct depends on the reconstruction of the passage. **reodan eagum**, 'with red (i. e. weeping) eyes' does not suit the connection as well as 'with the red (i. e. bloody) blade.' Reading *ecgum* and supplying the lacking half-verse, I propose

> up aræmde [abraham sweorde],
> se eorl wolde slean eaferan sinne
> unweaxenne ecgum reodan,
> magan mid mece etc.

'Abraham raised his sword (Vulg. *arripuit gladium*), the man would have slain his youthful son with the red blade, his kinsman with the knife, if the Lord had let him.'

414. Grein's change of **god** to *metod* not only gives the lacking alliteration but also corrects false metre.

415. Sievers' **æt niman** gives a more usual metrical form than *ætniman*, but is not absolutely needed, since other cases of a short syllable for a long one occur. **him . . . æt niman** = accept at his hands, from him.

428. **widdra** and **siddra** are apparently Northumbrian forms for *widdran* and *siddran*, neut. acc. pl. limiting **word.**

429. **mæge**, plur. as in 151, 396, etc.

432. For **ne** read *he* with all editors.

434. With **sigora** supply in thought *waldend* or *god* from the preceding verse. The explanation of **sigora** as a noun, 'victor,' is without warrant.

436. **cunnon**: plur. in agreement with the sense of its subject **yldo**, which here means 'mankind.' The object of **cunnon** is **rīm**, 'know not the number . . . to tell it,' i. e. will not be able to count thy descendants. **to gesecganne** cannot be joined directly to **cunnon**, 'can tell,' since *cunnan* in this sense takes the pure infin. not the phrasal form.

439. 'unless one becomes so wise,' etc.

442. **sund**, no doubt an error for *sand*; the writer is reproducing the sense of *Gen.* xiii, 16. An *a* closely resembling *u* in form is found in some of the older Mss.; this probably explains the error in this case as in various others.

444. **egypte**, gen. pl. See note on 8. — **incaðeode** is unknown elsewhere, but gives a proper sense. There seems to be no need of change, therefore.

445. **leode þine**: appos. to the subject **hie**.

447. The story is resumed. The attempt of the Egyptians to follow and their terror and final destruction are pictured in a style full of strong figures. — **folc**: the Egyptians. A leaf is lost before this canto, and a part of the story is wanting; the corresponding original is *Exod.* xiv, 23–26.

455. **grornra**, 'sadder,' less exultant.

463. **fægū stæfnum**, 'with doomed voices,' with the laments of men doomed to death. — **flod blod gewod**, 'blood entered the flood,' is quite in the style of our poet. A less vigorous style would have used *death* for *blood*, perhaps. The picture before the poet's mind is that of a band of foes covered with the blood of slaughter, and he describes the on-rushing flood as such a troop.

466. May **cyre**, 'choice,' like *cyst*, another derivative of the same verb, *ceosan*, here mean 'army,' 'host'? If so, the sense is, 'the army perished.' Otherwise we must render 'their choice was lost' (lit. lessened); they no longer had the option of pursuit or retreat, since both had been cut off by the flood.

467. **wigbord**, 'shields' of the Egyptians? If so, the verb **scinon** does not seem to suit. But it would be equally unsuited to insert a statement in regard to the Hebrews at this point.

469. **mægen**, here 'host,' 'army.'

470. **nep** is a puzzle, and no satisfactory explanation has been found. Of the emendations proposed only that of Mürkens seems to be of any value, and this would require a further change to *forð-gange*. The conjectural meaning, 'lacking,' deprived of, gives good sense but needs confirmation, as no other instance of *nep* has been found, unless the first element of *nep-flod*, 'neap-tide,' be the same word.

471. Hofer (*Anglia*, vii, 387) thinks that **searwum** here and in *Daniel*, 40, is not used as an adverb, 'skilfully,' 'cunningly,' but means, as it often does, warlike equipment. In his opinion the poet had in mind here *Exod.* xiv, 25, *subvertit rotas curruum*. **searwum æsæled** would thus mean, 'bound (imprisoned, hindered) by their war-gear.' But as *searu* often means 'trickery,'

fraud, it is possible that the phrase here means the same as *synnum asæled*, *Elene*, 1243.— **barenodon** is found only here, and the explanations by older editors as well as the emendations by later ones are unsatisfactory, since no one of them gives a sense that suits the connection. Equally uncertain is the force of **witodre** as an epithet of **fyrde**. If it can mean here 'appointed,' 'destined' to destruction, 'fated,' by reading *sund* for **sand**, and **berenod/on w. f.**, we might get the meaning 'drowning (swimming, submergence) was inflicted on the fated host.' **barenod** in that case is only a careless spelling for *be-renod* (comp. **berenedon**, 147). This gives a sense entirely suited to the connection and assumes no error in the text except one that the scribe has made in two or three other places. If we are compelled to assign to **barenodon** a conjectural meaning, an appropriate one would be 'failed,' forsook, were taken away; 'the sands (i. e. the road through the sea) failed the fated host,' etc.

475. **neosan come**: came visiting, came back to.

480. **mod gerymde**, loosed its fury. See *Exod.* xiv, 26, 27.

487. **werbeamas** has usually been defined as 'men,' object of **sloh**, and **wlance ðeode** as parallel to it. But it is hard to see how such a meaning can be given to a compound of *beam*. The confirmation of this meaning from Icelandic given in the Bosworth-Toller Dictionary is totally out of place, as a study of the passages cited shows. The strange rhetoric and forced metaphors of the artificial Skaldic poetry do not belong to the earlier Norse, much less to Old English. A satisfactory sense is given to the word by regarding it as gen. sg. of *werbeam* = *wǣr-beam*, the protecting column, i. e. the pillar of cloud. The word *beam* is repeatedly used of this, and its function as a protector against heat as well as against the enemy just before the passage of the Red Sea is specifically mentioned. As the scansion calls for an additional syllable or two, we may assume that some word meaning 'keeper,' 'dweller,' has been lost; or perhaps *engel*. The *engel werbeamas* would be the same as *mihtig engel* in 205 ff., a passage that reproduces *Exod.* xiv, 19, 20, where we find *angelus dei . . . et cum eo pariter columna nubis*. An equally satisfactory correction would be *heofonrices* [*god*] / *weard werbeamas*.

488. **pað** seems to mean here 'onset,' course, and the 'help-

ers' are the protecting walls of water, which now fell and overwhelmed the Egyptians. Such a definition of **pað** needs confirmation, but the parallel phrase, **merestreames mod**, supports it.

494. **flodwearde**, 'flood-keeping,' flood-restraint, the wall that had held back the sea.

495. **alde mece**, a bold figure, but matched by many others in our poem.

499. The text is evidently corrupt, as the sentence has no verb. The change to *onbugon* is objectionable for metrical reasons, and moreover compels us to look for a plural subject, and if this be **yppinge** a further change of **brun** to *brune* is required. The meaning of *ypping*, which is found only here, is unknown, but by derivation should be either 'manifestation' or 'elevation.' The former is impossible here, but from the latter we may get the notion of height, 'towering mass.' The missing verb has been replaced by **bogum**, but the connection calls for the meaning 'fell' or something similar. Reading *buge* for **bogum** and assuming for *ypping* the meaning suggested above, we get 'when on them fell the hugest of wild waves, dark with its towering mass.'

501. **gedrecte** = *gedrehte*: 'when it (i. e. the great sea-wave mentioned just before) overwhelmed the hosts of Egypt.' The change of **þe** to *he* is an improvement though not required; that of **gedrecte** to *gedrencte* is entirely unnecessary.

502. **onfeond** = *onfond*, but there are so many cases in the Mss. of *eo* for *o* that it is not certain that we ought to regard it as a mistake of the scribe.

503. The faulty metre and lack of alliteration are both remedied by the insertion of *grund*, which at the same time mends sense and grammar.

504. **weard**, the wall of water.

505. **fæðmum**, 'embraces,' the whelming of the host by the sea.

510. **heoro** = *heora*. Other instances of a gen. pl. in *o* are found in the Ms., e. g. *Genesis*, 1270, 1866.

514. To mend the metre an additional syllable or two is needed, either a verb to govern **spelbodan**, or if this be treated as parallel to **mægenþreatas**, a limiting adjective. Grein's *spilde* suits the former case and any suitable epithet the latter. *Spelbodan eac* would also be a satisfactory correction.

517. It is not probable that **moyse** is a proper form of the nom. Apparently an *s* has been dropped before the following *s*.

519. dægweorc nemnað: a very mysterious expression. The following three verses refer to the legislation of Moses, and scholars have defined **dægweorc** here as the decalogue. Perhaps the poet intends to represent Moses as giving out his laws at this stage of their journey and elaborating and writing them down later, but the original represents Moses as uttering only a hymn of praise at this time. Cosijn renders **dægweorc** by 'the work of a day,' and cites *Deut.* i, 3, where we are told that Moses said to the children of Israel all that the Lord had bidden him tell them *prima die mensis*. It is also possible that the author's error in putting the legislation of Moses at this time and place may be due to the phrase *contra mare rubrum* (*Deut.* i, 1) used in describing the place of giving out the laws.

523. lifes wealhstod . . . banhuses weard, the mind, the intellect. Verses 523–548 are a moralizing passage of the poet, in tone much like the Cynewulf epilogues.

525. ginfæsten god, the 'great benefits' of the teachings of Moses. The ending *-en* for *-an* is only a variant spelling, such as is often found in the Mss.

526. run: the 'mystery,' the mystical significance. How the mystical meaning of the Old Testament narratives and teaching was reve'd can be seen in the interpretations found in mediæval writers. Old and Middle English homilies are full of them.

527. hafað: it hath, viz. the teaching of the Old Testament laws.

529. godes þeodscipes: 'good teaching' or 'God's teaching'? The reference is to the law of God given through Moses.

530 ff. seem to refer to New Testament teachings as contrasted with the laws of Moses.

532. lyftwynna: 'joys of the sky'? In the only other case of the use of the word it means 'joy of the air,' i. e. flight. Unless evidence can be found for the use of *lyft* in the sense of 'heaven,' an emendation to *lyfwinna* seems necessary.

534. anbid: 'the waiting of the unhappy,' i. e. a period of waiting for the better life hereafter.

539. **dælað**, 'have as their share,' get, gain. This meaning is strengthened by **segnum dælan**, 586, if the usual interpretation of the phrase is right. But see note on that passage. Perhaps we should read *gedælað* here. Compare *Gen.* 295, 6, where the poet says of the rebellious angel, *sceolde he þa dæd ongyldan / worc þæs gewinnes gedælan.*

541, 542, 'the greatest of glories,' 'a day hostile to deeds,' epithets of doomsday. **dædum**, deeds, with the implied notion of evil deeds, sins, as in other places. Comp. Latin *facinus.*

546. Other omissions of the verb *is* occur and its absence here need not be treated as an error.

547. **herigað**: plur. according to sense.

549. **swa**, thus, 'as follows,' with reference to the address below, vv. 554 ff.

552. **witodes**, the appointed leader, Moses. — **willan, muðhæl**, accusative, though *bidan* usually takes a genitive.

553. **modiges muðhæl**: 'the mouth-help of the brave [leader],' the salutary advice of Moses.

556. **ufon**, 'from above,' does not seem to need the change proposed. 'He hath from his home in the heavens (lit. from above) delivered into our hands the nations of Canaan, their cities and treasures, their broad realms.'

562. **þ ge** etc. A clause explanatory of **þ he lange gehat** above, 'what he promised long ago, [to wit] that ye shall overcome, etc.' As pointed out by Mürkens, this reproduces the sense of the promise found in *Exod.* xxiii, 30, 31.

567. The *æ* of *fæger* is treated as short in Part I in all places where the metre is decisive. This fact is used by Sievers, along with others, as a proof that the poem was put together in Southern territory.

570. **gefeon** is hard to explain and the metre is faulty; the emendation of Dietrich is satisfactory. — The metrical arrangement of vv. 570–575 is that of the Ms., except that the scribe set no point after **heora**, 574. This arrangement leaves the last three verses faulty in metre or alliteration or both. For 573 the change of order proposed by Sievers, *brimu him ealle*, is satisfactory, and Grein's insertion of *herge* after **þam** is equally so for 575. The insertion of *bænu*, 'standards,' or some equivalent word before

heora would remedy the scansion and supply alliteration in 574. All editors join 573 and 574 into one hypermetric verse, but this does not remove the metrical faults, and it has seemed best to follow the pointing of the manuscript.

579. **galan** is plainly an error; read *golan*.

580. **aclum**, 'fearful voices,' not from fear of the Egyptians, who are now all drowned, but from fear of God; reverent, awed. Compare *timuitque populus Dominum*, *Exod.* xiv, 31, immediately before the song of praise for deliverance.

581. **afrisc meowle**, 'African maiden.' But who is referred to? Possibly Miriam and her band; see *Exod.* xv, 20, 21. **wæs eðfynde** in that case means no more than 'was present,' took a part in the celebration of their deliverance, and the singular is used in the same way as *wræcmon*, *flota*, etc. The difficulty lies in finding any reason for using the epithet African of a Hebrew woman. But it is equally hard to find a reason for the implication that the Egyptians had their women with them, if the passage means, as is usually assumed, that the Hebrews found the bodies of African maidens on the shore. Possibly **meowle** is an error for *neowle* (=WS. *neowla*), 'prostrate.' The Egyptian, dead on the shore and adorned with gold, would be a subject for plunder and the next verse refers to this. Comp. the original, *viderunt Aegyptios mortuos super littus maris* (*Exod.* xiv, 31).

583. 'They lifted their hands in praise for their deliverance' is the usual rendering of this passage and a necessary one if we read *hand ahofon*. But 'with the hand they took neck-adornments' is an equally easy rendering and much better suited to the connection.

586. **segnum**, 'seines' seems strange in this connection, though this is the usual explanation. There is nothing to suggest it in the Latin, and it would be a very strange fancy on the part of the poet if he intended to convey the notion that the Hebrews had with them a supply of nets. But why not render **segnum** by 'standards'? 'They divided the booty among the standards,' i. e. among the different divisions, the tribes, would be quite in keeping with other figurative expressions in the poem.

588. There is an error in **sceo**. Grein's emendations make good sense, if *sceode* means, as assumed, 'fell to the lot of.' But a correction to *sceodon* would be better, since it avoids the assumption

of two mistakes instead of one, and the existence of a verb *sceon*, *sceode* is unproved. The form is from *sceadan*, 'distribute,' 'divide.' See Bright's article in *Mod. Lang. Notes*, xvii, 426.

590. **werigend**, 'defenders,' or rather 'possessors' here, i. e. the Egyptians.

591. The erasure after **mæ** shows an uncompleted correction. Junius printed *mæst*, and all editors follow him.

Daniel

THE TEXT

For a statement concerning the text and footnotes, see the note on page 2 of the *Exodus*.

·l·

GEfrægn ic hebreos eadge lifgean
in hierusalē, goldhord dælan,
cyningdóm habban, swa him gecynde wæs
siððan þurh metodes mægen on moyses hánd
wearð wíg gifen, wigena mænieo,
ꝛ hie of egyptum út afóron
mægene micle; þ wæs módig cyn,
þenden hi þy ríce rædan moston,
burgū weoldon; wæs him beorht wela
þenden þ folc mid him hiera fæder wære
healdan woldon; wæs him hyrde gód,
heofonríces weard, halig drihten,
wuldres waldend, se ðam werude geaf
mod ꝛ mihte, metod alwihta,
þ hie oft fela folca feore gesceodon,
heriges helmum, þara þe him hold ne wæs,
oð þ hie wlenco anwód æt winþege
deofoldædum, druncne geðohtas;
þa hie æcræftas áne forleton,
metodes mægenscipe, swa nó man scyle
hís gastes lufan wið gode dælan.

Page 173 of the Ms. has on the first line the canto number ·l·; *twenty-five lines of text follow* (*vv.* 1–35, hī).

4 G^2. ond *for* on? — 5 *Cos.* wigsped. — 19 *T.*, *B.* anforleton.

Þa geseah ic þe gedriht in gedwolan hweorfan,
israhela cyn únriht dón,
wommas wyrcean; Þ wæs weorc gode.
oft he þam leodum láre sende,
heofonríces weard, halige gastas
þa þam werude wisdom budon.
hie þære snytro soð gelyfdon
lytle hwile, oð Þ me langung beswac
eorðan dreamas eces rædes,
Þ hie æt siðestan sylfe forléton
drihtnes dómas, curon deofles cræft.
þa wearð réðemód ríces ðeoden,
únhold þeoden þam þe æhte geaf.
wisðe hī æt frymðe ða ðe on fruman ær ðon
wæron mancynnes metode dyrust,
dugoða dyrust, drihtne leofost,
herepoð to þære hean byrig,
eorlum elðeodigum, on eðelland
þær salem stód searwum afæstnod,
weallum geweorðod. to þæs witgan fóron,

22 *The Ms. has* ingedwol/an, *made from* ingedweo/lan *by careful erasure and neat retouching.* — *Page 174 of the Ms. has twenty-six lines of writing* (*vv.* 35, æt – 70, beorna). — 35 æ *of* æt *made by change of* e.

22 *Edd.* þa gedriht. — *G.* lifgan *for* hweorfan. — 25 *Cos.* to lare. — 29 *Edd.* hie *for* me. — 33 B^2. rice. — 34 *T. note*, *B.* þeodne; B^2. þeode; *Cos.* drihten. — *G.*, *W.* he *for* þe. — 35 *T.*, *G.*, *W.* wisde; *B.* wisode; B^2. fysde; *Cos.* wisðe him fremde. — 37 *G.* drymust, *but* G^2. *like Ms.*; *Cos.* demend. — 38 *Edd.* herepað; *Hof. inserts* laðne; *Holt.* rihtne *or* hæleða; *Cos.* tæhte. — 41 *Sv.* wigan.

caldea cyn, to ceastre forð
þær israela æhta wǽron,
bewrigene mid weorcum. to þam þ werod gefór,
mægenþreat mære, mánbealwes georn.
awehte þone wælnið wera aldorfrea,
babilónes brego, on his burhstede,
nabochodonossor, þurh niðhete,
þ he sécan ongan sefan gehygdum
hú he israelum eaðost meahte
þurh gromra gang guman oðþringan.
Gesamnode þa suðan ⁊ norðan
wælhreow werod ⁊ west faran
herige hæðencyninga to þære héan byrig.
israela eðelweardas
lufan lífwelan, þenden hie let metod.
þa eac eðan gefrægn ealdfeonda cyn
wínburh wera. þa wigan ne gelyfdon,
bereafodon þa receda wuldor readan golde,
since ⁊ seolfre, salomones templ.
gestrúdan gestreona under stanhliðum,
swilc eall swa þa eorlas agan sceoldon,
oð þ hie burga gehwone abrocen hæfdon

52 *Final* e *of* gesamnode *made by change of* o. *After this an erased* n.

51 *Cos.* gudan *or* giuðan (= Judeam), *for* guman. — 52 *J.* gesamnodon. — 53 *T. note* faran het; B^2. for on; *Kr.* foran; *Cos.* gewat west faran. — 54 *Cos.* hæðencyning. — 55 *G. note*, *Kr.* þær israela. — B^2. eðeleardes. — 56 *T. note* leofan; *Hof.* lucon; *Cos.* lifdan. — 57 *G.*, *W.* ic *for* eac. — 62 *G.* swilce all, *but* G^2. swilc eall.

þara þe þam folce to friðe stodon.
Gehlodon him to huðe hordwearda gestreon,
féa ⁊ freos, swilc þær funden wæs,
⁊ þa mid þā æhtum eft siðedon
⁊ gelæddon eac on langne sið
israela cyn, on eastwegas
to babilonia, beorna únrim,
under hand hæleð hæðenum deman.
nabochodonossor him on nýd dyde
israela bearn ótor ealle lufen,
wæpna lafe to weorcþeowum.
onsende þá sínra þegna
worn þæs werudes west oferan,
þ him þara leode land geheolde,
eðne eðel, æfter ebréū.
het þa secan síne gerefan
geond israela earme lafe
hwilc þære geogoðe gleawost wære
boca bebodes, þe þær brungen wæs.
wolde þ þa cnihtas cræft leornedon,
þ him snytro on sefan secgan mihte,
nales ðy þe he þ moste oððe gemunan wolde

Page 175 of the Ms. has five lines of writing at the top (*vv.* 70, unrim – 78). *The rest is blank.* — *Page 176 of the Ms. has nearly seventeen lines of writing* (*vv.* 79–103); *a little more than nine lines at the bottom is blank.*

65 *J.* hordweardra. — 66 *Ettmüller* feo; *G. note* fleos; *Kr.* feoh ⁊ frætwa (*Genesis* 2130); *Holt.* frea ⁊ freafatu. — 73 *For* otor *B. sets* uton; *G.* ofer; *W.* ofor. — 76 *Edd.* west to feran. — 77 *G., W.* leoda. — 82 *Graz* in bebodum boca.

Þ he þara gifena gode þancode
þe him þær to duguðe drihten scyrede.
Þa hie þær fundon to freagleawe
æðele cnihtas ⁊ æfæste
ginge ⁊ gode in godsæde;
án wæs annanías, oðer azarías,
þridda misael, metode gecorene.
Þa þry comon to þeodne foran,
hearde ⁊ higeþancle, þær se hæðena sæt,
cyning corðres georn, in caldea byrig.
Þa hie þam wlancan wisdom sceoldon,
weras ebrea, wordum cyðdon,
higecræft heane, þurh halig mod.
Þa se beorn bebead, babilone weard,
swiðmod cyning, sínum þegnum,
Þ þa frumgaras be feore dæde
Þ þam geagum þrym gád ne wære
wíste ne wǽde in woruldlife.

99 *First* e *of* bebead *made by erasure of the last stroke of* ea.
88 *B*². þreo feredon *for* þær fundon. — *T. note*, *B.* frean gleawe. — 90 *T.*, *B.* god sæde. — 92 *Rieger* Misael þridda (?). — 97 *T. note*, *B.*, *G.* cyðan; *W.* cyðon. — 101 *T.*, *B.* befeore (= *before*). — *B*². dyde. — 102 *For* geagum, *J. prints* gingum, *Edd.* gengum. — *T. note* gnad *or* gnað *for* gad.

·li·

Þa wæs breme babilone weard,
mære ⁊ modig ofer middangeard,
egesful ylda bearnum; No he æ fremede
ác in oferhygde æghwæs lifde.
Þa þam folctogan on frumslæpe,
siððan to reste gehwearf rice þeoden,
com on sefan hwurfan swefnes woma,
hu woruld wære wundrum getéod,
úngelic yldum oð edsceafte.
wearð him on slæpe soð gecyðed,
þte ríces gehwæs reðe sceolde gelimpan,
eorðan dreamas, ende wurðan.
Þa onwóc wulfheort se ær wíngal swæf,
babilone weard; næs him bliðe hige
ác him sorh astah swefnes wóma,
No he gemunde þ him metod wæs.
het þa tosomne sinra leoda

Page 177 of the Ms. has at the top ten lines blank; then follow nearly nine lines of writing (vv. 104–115) and over six lines blank. — 107 w *of* æghwæs *is inserted above with the caret-mark below.* — *Page 178 of the Ms. has about thirteen lines of writing (vv. 116–133). The lower half is blank.* — 116 winswæf *first written, then* swæf *erased and* gal *written in its place.* — 118 swefwoma *written, then* woma *erased and* nes wo *written in its place.* 111 *Grax* geteohhod. — 114 B^2. gelicgan; *Holt. omits* gelimpan. — 115 B^2. dreama *or* dreamas on ende. — 118 *G.* woman. — 119 *G. note* wæf *for* wæs; *Holt.* hine gemæted wæs; *Grax* him gemæted wæs.

þa wiccungdóm widost bæron.
frægn þa ða mænigeo hwæt hine gemætte,
þenden reordberend reste wunode.
wearð he on þam egesan ácol worden;
þa he ne wisse word ne ángin
swefnes sínes, het him secgan þeah.
þa him unbliðe andswaredon,
deofolwitgan (næs him dom gearu
to asecganne swefen cyninge),
hu magon we swa dygle, drihten, ahicgan
on sefan þinne, hu ðe swefnede
oððe wyrda gesceaft wisdom bude,
gif þu his ærest ne meaht ór areccan?
þa him únbliðe ꝟswarode
wulfheort cyning, witgū sínum;
Næron ge swa eacne ofer ealle men
módgeþances swa ge me sægdon,
ꝟ þ gcwædon, þ ge cuðon
mine aldorlege swa me æfter wearð,
oððe ic furðor findan sceolde.
Ne ge mætinge míne ne cunnon,
þa þe me for werode wísdom bereð.
Ge sweltað deaðe nymþe íc dóm wite

Page 179 of the Ms. has eighteen lines of writing (*vv.* 134–157). *Eight lines at the bottom are blank.*

122 *Holt.* gemætte ær; *Graz* gemæted wæs. — 136 G^2. nearon. — 138 *J. and Edd.* gecwædon. — *Holt.* cuðon geare; *Graz* cuðon wel. — 139 *G., W. put* mine *in the preceding verse. G.* æfre *for* æfter. — 141 *G.* nu ge. — 142 B^2. bereð.

soðan swefnes þæs min sefa myndgað.
Ne meahte þa seo mænigeo on þam meðelstede
þurh witigdóm wihte aþencean
ne ahicgan, þa hit forhæfed gewearð
þte hie sædon swefn cyninge,
wýrda gerýnu, oð þ witga cwóm,
daniel to dóme, se wæs drihtne gecoren,
snotor ⁊ soðfæst, in þ seld gangan.
se þæs ordfruma earmre láfe
þære þe þam hæðenan hyran sceolde.
him god sealde gife of heofnū
þurh hleoðorcwyde haliges gastes,
þ him engel godes eall ásægde
swa his mandrihten gemæted wearð.
ða eode daniel þa dæg lyhte
swefen reccan sínum frean,
sægde him wislice wereda gesceafte,
þte sona ongeat swiðmod cyning
órd ⁊ ende þæs þe him ýwed wæs.
ða hæfde daniel dom micelne,
blæd in babilonia, mid bocerum,
siððan he gesæde swefen cyninge,

Page 180 of the Ms. has twelve lines of text at the top (vv. 158–177). Fourteen lines below are blank. After this page a leaf has been cut out. (So too Stoddard, but Lawrence thinks that the fragment left is not part of a leaf but inserted to strengthen the binding.)

144 B^2. soðne — B^2. *inserts* ne *before* myndgað. — 147 *Holt.* ne ahicgan huru. — 152 *Edd.* wæs *for* þæs. — 159 *Sv.* areccan. — 160 *T. note, B.* wyrda.

Þ he ær for fyrenū onfón ne meahte,
babilonie weard, in his breostlocan.
No hwæðere Þ daniel gedón mihte
Þ he wolde metodes mihte gelýfan,
ác he wyrcan ongan woh on felda
Þam Þe déormóde díran héton,
se wæs on ðære ðeode ðe swa hatte
bresne babilonige. Þære burge weard
anne manlican ofer metodes est,
gyld of golde, gumum arærde,
for Þam Þe gleaw ne wæs gumríces weard,
reðe ⁊ rædleas, riht
Þa wearð hæleða hlyst Þa hleoðor cwóm
byman stefne ofer burhware,
Þa hie for Þā cumble on cneowum sæton,
onhnigon to Þā herige, hæðne Þeode,
wurðedon wihgyld, ne wiston wræstran ræd,
efndon únrihtdóm swa hyra aldor dyde,
mane gemenged, móde gefrecnod.
fremde folcmægen, swa hyra frea ærest,
únræd efnde, (him Þæs æfter becwóm
yfel endelean) únriht dyde.
Þær Þry wæron on Þæs Þeodnes byrig
eorlas israela, Þ hie á noldon

Page 191 of the Ms. has twelve lines blank above and fourteen lines of writing below (*vv.* 178–193, abrahames).

170 *D.*, *G.* weoh. — 172 *G. inserts* Þrymlice *after* swa; *Holt.* Þus *for* swa. — 173 *T. note* burhweardas. — 176 *B.*, *G.*, *W.* he *for* Þe. — 177 *B.* riht ne cuðe; *G.* rihtes ne gymde. — 189 *T. note*, *B.* Þa ðe *for* Þ hie.

hyra þeodnes dóm þafigan onginnan,
þ hie to þam beacne gebedu rærde,
ðeah ðe ðær on herige byman sungon.
ða wæron æðelum abrahames bearn,
wæron wærfæste wiston drihten
ecne uppe ælmihtne.
cnihtas cynegode cuð gedýdon,
þ hie him þ gold to gode noldon
habban ne healdan, ác þone hean cyning,
gasta hyrde, ðe him gife sealde.
oft hie to bote balde gecwædon
þ hie þæs wíges wihte ne rohton,
ne hie to þam gebede mihte gebædon
hæðen heriges wisa, þ hie þider hweorfan wolden,
guman to þam gyldnan gylde, þe he him to gode getéode,
þegnas þeodne sægdon þ hie þære geþeahte wæron,
hæftas héaran in þisse héan byrig,

Page 182 of the Ms. has about thirteen lines of writing above (*vv.* 193, bearn – 208). *The lower half is blank. After this page a leaf has been cut out.*

191 *T. note*, *B.* rærdon. — 192 *T. note*, *G.* on byrig ; *D.* on byrige ; G^2. on herige herebyman. — 194 *Cos.* weras *for* wæron. — 195 *T.*, *B.*, *W.* ælmihtigne. — 196 *Sv.* gedædon. — 197 *T. note*, *B.* gyld. — 200 *G.* beote, *but* G^2. *like Ms.* — 202 *G.* gebædan mihte. — 203 *T.*, *B.* hæðenheriges. — 205 *G.* næron, *but* G^2. *like Ms.* — 206 B^2. heanan. hynan *or* hangan ; *G.* heran, *but* G^2. *like Ms.*

þa þis hégan ne willað ne þysne wig wurðigean,
þe ðu þe to wundrum teodest.
ða him bolgenmod babilone weard
yrre ⁊swarode, eorlum onmælde
grimme þam gingum ⁊ geocre oncwæð,
þ hie gegnunga gyldan sceolde
oððe þrowigean þreanied micel,
frecne fyres wylm, nymðe hie friðes wolde
wilnian to þam wyrrestan, weras ebrea,
guman to þam golde þe he him to gode teode.
noldon þeah þa hyssas hyran lárum
in hige hæðnum; hogedon georne
þæt æ godes ealle gelæste,
⁊ ne awacodon wereda drihtne,
ne þan mægen hwyrfe in hæðendóm;
ne hie to facne freoðo wilnedan,
þeah þe him se bitera deað geboden wære.

Page 183 of the Ms. has a little over twelve lines of writing (vv. 209–223), followed by about fourteen lines blank. — 210 æ *of* onmælde *made by change of* e, *but the erasure needed to complete the change not made.* — 219 *After* gelæste *a letter has been erased, apparently* n.

207 *T.*, *B. after Lye*, hergan, *but B*² *like Ms.*; *G.* hæðengyld hergan; *G*². hæðengyld hegan. — 212 *B*². gyld on. — 214 *T. note* woldon; *B.* wolden. — 215 *Sv.* wyrsan. — 216 *T. note*, *B.* gylde. — *T. note* gelæston; *B.* gelæsten. — 220 *Hof. proposes to put this verse after* 221. — 221 *T.*, *B.* mægenhwyrfe; *B*². mægen hwyrfden; *G.* ne heanmægen hwyrfe; *G*². mæ (= ma) gen hwyrfe; *Cos.* ma gehwyrfe.

Þa wearð yrre anmod cyning, het he ófn onhætan
to cwale cnihta feorum for ðam þe hie his cræftas onsocon.
Þa he wæs gelæded swa he grimmost mihte
frécne fyres lige, þa he þyder folc samnode
ȝ gebindan het babilone weard,
grim ȝ gealhmód, godes spelbodan;
het þa his scealcas scufan þa hyssas
in bælblyse, beornas geonge.
gearo wæs se him géoce gefremede; þeah þe hie swa grome nydde
in fæðm fyres lige, hwæðre heora feorh generede
mihtig metodes weard, swa þ mænige gefrunon,
halige him þær help geteode. sende him of héan rodore
god gumena weard gast þone halgan;

Page 184 of the Ms. has eleven lines of writing (vv. 224–237, aglac), *followed by fifteen lines blank.* — 227 he *made from* þe *by changing the loop, but the lower part of the* þ *not erased.*

224 *G. inserts* egeslice *before* ofn; *Hof.* egeslicor; *Holt.* esnas *or* iserne; *Cos.* eft sona. — 226 B^2. þæt he wæs gleded; *G., W.* gegleded. — 233 *T. note* fyrliges; *Hof.* fæðmfyres. — 235 *T. note, B.* haliga; B^2. halig *or* se haliga.

engel in þone ófn innan becwóm þær hie þ
ǽglac drugon,
freobearn fæðmum beþeahte under þam fyre-
nan hrofe.
Ne mihte þeah heora wlite gewemman
wylm þæs wæfran líges, þa hie se waldend
nerede.
hreohmod wæs se hæðena þeoden, het hie
hraðe bærnan.
æled wæs ungescead micel. þa wæs se ofen
onhæted,
ísen eall ðurhgleded; hine ðær esnas mænige
wurpon wudu on innan, swa him wæs on wor-
dum gedemed,
bæron brandas on bryne blácan fýres.
wolde wulfheort cyning wall onstealle
íserne ymb æfæste, oð þ up gewát
líg ofer leofum ⁊ þurh lust gesloh
micle máre þonne gemet wære.
ða se líg gewánd on laðe men,

Page 185 of the Ms. has three and a half lines of writing at the top (*vv.* 237, drugon – 240). *The rest of the page is blank.* — *Page 186 of the Ms. has about thirteen lines of writing* (*vv.* 241–254, teso). *The lower half is blank.* — 248 f *of* leofum *roughly written on an erasure and an* f *added on the margin.*

237 *Sv. omits* innan. — 239 *G. adds* ne him wroht oðfæstan; *Hof. transfers* þeah *to the end of the verse*; *Cos. adds* owiht. — 246 *Hof.* onælde *for* wolde. — *T. note* onsteallan; *B.* onstel-lan; *G.* onsweallan; *G. note*, *W.* on stealle. — 247 G^2. *proposes to insert* eall þurhgledan/ þurh ældes leoman, *after* æfaste.

hæðne of halgum. hyssas wæron
bliðe mode, burnon scealcas
ymb ofn útan, álét gehwearf
teonfullum on teso, ðær to geseah
babilone brego. biliðe wæron
eorlas ebrea, ofestum heredon
drihten on dreame, dydon swa hie cuðon
ofne on innan aldre generede.
guman glædmode god wurðedon
under þæs fæðme þe geflymed wearð
frecne fyres hæto; freobearn wurdon
alæten líges gange ne hie hím þær lað gedydon.
Næs him se sweg to sorge ðon má þe sunnan scíma;
ne se bryne beot mægum þen in þam beote wæron,
ác þæt fyr fyrscyde to þam we ða scylde worhton,
hweorf on þa hæðenan hæftas fram þam halgan cnihton,
werigra wlite minsode þa ðe ðy worce gefægon.

Page 187 of the Ms. has a blank space of twelve lines at the top and fourteen lines of writing below (*vv.* 254, ðær – 268, swiðˇ).

255 *Edd.* bliðe. — 257 *Cos.* dyrdon. — 262 *G.* ganga. — 263 B^2. swol *for* sweg. — 264 *G.*, *W.* þenden *for* þen. — 265 *Edd.* scyde; *Cos.* fyr þa scynde. — *Edd.* þe *for* we. — 266 *Edd.* hweorfon. — 267 *G.* þara þe *and* gefegon.

Geseah ða swiðmód cynig, ða he his sefan on-
treowde,
wundor on wite agangen, him þ wræclic þuhte.
hyssas hale hwurfon in þam hatan ofne,
ealle æfæste ðrý; him eac þær wæs
án on gesyhðe, engel ælmihtiges.
him þær owiht ne derede
ác wæs þær inne ealles gelicost
efne þon̄ on sumera sunne scineð,
ȝ deawdrias on dæge weorðeð
winde geondsawen. þ wæs wuldres god
þe hie generede wið þam niðhete.
ða azarias ingeþancum
hleoðrade halig þurh hatne líg,
dæda georn; drihten herede
wer womma leas ȝ þa word ácwæð.

Page 188 of the Ms. has twenty-six lines of text (*vv.* 268, mod –300, we).

268 *Edd.* cyning. — 271 *G. inserts* unforbærned *after* ðry. — 272 B^2. on gesiðe. — 276 *T. note* deawdripas; *B.* deawdropan; *G. note* deaw drias, *but* G^2. *in one word*; *Cos.* deawdriarong *for* deawdrias on. — 279 *J.*, *T.* in geþancum.

AZARIAS (*from the Exeter Book*).

HIM þa azarias ingeþoncum
hleoþrede halig þurh hatne lig,
dreag dædum georn, dryhten herede,
wis in weorcum ȝ þas word acwæð.

metod alwihta, hwæt! þu eart mihtum swiðˇ
niðas to nergenne; is þin nama mære
wlitig ⁊ wuldorfæst ofer werðeode,
siendon þine dómas in daga gehwam
soðe ⁊ geswiðde ⁊ gesigefæste,
swa þu eac sylfa eart.
syndon þine willan on woruldspedum
rihte ⁊ gerume, rodora waldend.
geoca user georne nu gasta scyppend
⁊ þurh help, halig drihten.
nu we þec for þreaum ⁊ for ðeonydum
⁊ for eaðmedum arna biddaðˇ,
líge belegde. we ðæs lifgende

293 we *is interlined after* nu.
288 *G. adds* sigores waldend; *Cos.* soðfæst metod. — 290 B^2. rihte ⁊ gerade. — 292 *T., B., G. print* þurh hyldo help, *as in the Exeter Ms.* — 293 *T., B.* þreanydum, *as in Ex. Ms.*; B^2. þearfum *from the same Ms. for* þreaum.

meotud allwihta, þu eart meahtum swiðˇ
niþas to nerganne; is þin noma mære,
wlitig ⁊ wuldorfæst ofer werþeode;
sindon þine domas on dæda gehwam
soðe geswiðde ⁊ gesigefæste;

eac þine willan in woruldspedum
ryhte mid ræde, rodera waldend.
geoca us georne, gæsta scyppend,
⁊ þurh hyldo help, halig dryhten,
nu we þec for þearfum ⁊ for þreanydum
⁊ fore eaðmedum arena biddaðˇ
lege bilegde. we þæs lifgende

worhton on worulde, eac ðon wóm dyde
user yldran for oferhygdum,
brǽcon bebodo burhsittendū,
had oferhogedon halgan lifes.
siendon we towrecene geond widne grund,
heapum tohworfene, hylde lease;
is user lif geond landa fela
fracoð ⁊ gefræge folca manegum,
þa us éc bewrǽcon to þæs wyrrestan
eorðcyninga æhta gewealde,
on hæft heorugrimra, ⁊ we nu hæðenra
þeowned þoliað. þæs þe þanc sie,
wereda wuldorcyning, þ̄ þu us þas wrace teodest.

Page 189 of the Ms. has a little more than seven lines of text at the top (vv. 300, towrecene –308) The rest is blank.
296 *T. note, B.* dydon. — 298 *Edd.* burhsittende, *as in Ex. Ms.* — 304 *G.* usic, *as in Ex. Ms., but* G^2. us ec; *W.* usec. — 305 *T. note, B.* æhtgewealde *as in Ex. Ms.*

worhton in worulde, eac þon wom dydon
yldran usse in oferhygdū,
þin bibodu brǽcon burgsittende,
had oferhogedon halgan lifes.
wurdon we towrecene geond widne grund,
heapum tohworfne, hylda lease;
wæs ure lif geond landa fela
fracuð ⁊ gefræge foldbuendū.
nu þu usic bewræce in þas wyrrestan
eorðcyninges æhtgewalda,
in hæft heorogrimmes; sceolon we þær hæþenra
þreanyd . . . . .
. . . . . .
. . . . . .

Ne forlet þu usic, ana, éce drihten,
for ðam miltsum ðe ðec men hligað,
ȝ for ðam treowū þe þu, tirum fæst,
niða nergend, genumen hæfdest
to abrahame ȝ to isáace
ȝ to iacobe, gasta scyppend.
þu him þ gehéte þurh hleoðorcwyde,
þ þu hyra frumcyn in fyrndagum
ícan wolde, þte æfter him
on cneorissum cenned wurde,
ȝ seo mænigeo mære wære,
hat to hebbanne swa heofonsteorran
bebugað bradne hwyrft, oð þ brimfaroþæs,

Page 190 of the Ms. has 26 lines of text (*vv.* 309–340, hatan).
309 *Hof.* ane. — 310 *Lye, B.* hnigað; *D.* hergað. — 316 *G.* fromcyn *from Ex. Ms., but G². like Ms.* — 319 *Holt.* seo manna mænigeo. — 320 *B., W.* had (*from Ex. Ms.*); *G.* hat to habbanne; *G².* had to hebbanne; *Sw.* to habban. — 321 *Cos.* þe bugað. — *J., T.* brimfaro þæs; *B.* oð brimflodas; *G.* oð þa brimfaro / þæs; *G².* oððe brim faroðes; *W.* brim faroþæs; *Hof.* oð þ brim faraðð.

. . . . . .
. . . . . .
. . . . . hæfdes
to abrahame ȝ to isaace
ȝ iacobe, gæsta scyppend.
þu him gehete þurh hleoþorcwidas,
þæt þu hyra fromcynn on fyrndagum
ycan wolde, þ hit æfter him
on cyneryce cenned wurde,
yced on eorþan, þæt swa unrime,
had to hebban, swa heofonsteorran
bugað bradne hwearft oð brimflodas,

sæfaroða sand, geond sealtne wæg
me áre gryndeð, þ his únrim a
in wintra worn wurðan sceolde.
fyl nu frumspræce, ðeah heora féa lifigen;
wlitiga þinne wordcwyde ⁊ þín wuldor on us,
gecyð cræft ⁊ miht, þ þ caldeas
⁊ folca fela gefrigen habbað,
ða þe under heofenum hæðene lifigeað,
⁊ þ þu ána eart éce drihten,
weroda waldend, woruldgesceafta,
sigora settend, soðfæst metod.
swa se halga wer hergende wæs
metodes miltse ⁊ his mihta sped
rehte þurh reorde. ða of roderum wæs

322 *B.* swa sæfaroða; *G²., W.* sæwaroða. — 323 *B.* in eargrynde; *G, W.* in eare. — *B., G. insert* þus *before* his. — *J., T., B.* unrima; *D.* unrime. — 327 *T. note, B.* þ þa. — 330 *Cos. omits* ⁊.

swa waroþa sond ymb sealt wæter,
yþe geond eargrund, þæt swa unrime
ymb wintra hwearft weorðan sceolde.
fyl nu frumspræce, þeah þe user fea lifgen;
wlitega þine wordcwidas ⁊ þin wuldor us,
gecyð cræft ⁊ meaht, nu þec caldeas
⁊ eac fela folca gefregen habban,

þæt þu ana eart, ece dryhten,
sigerof settend ⁊ soð meotod
wuldres waldend ⁊ woruldsceafta.
Swa se halga wer hergende wæs
meotudes miltse ⁊ his modsefan
rehte þurh reorde. ða of roderum wearð

engel ælbeorht ufan onsended,
wlitescyne wer on his wuldorhaman,
se him cwóm to frofre ⁊ to feorhnere
mid lufan ⁊ mid lisse; se ðone lig tosceaf,
halig ⁊ heofonbeorht, hátan fyres,
tosweop hine ⁊ toswende þurh þa swiðan miht
ligges leoma, þ̄ hyre líce ne wæs
owiht geegled, ác he on andan sloh
fyr on feondas for fyrendǽdum.
Þa wæs on þam ofne þær se engel becwóm
windig ⁊ wynsum, wedere gelicost
þon̄ hit on sumeres tíd sended weorðeð,

Page 191 of the Ms. has about eighteen lines of writing (*vv.* 340, fyres –361). *On the vacant part of the last written line stands the canto number* ·liii· *Then follow one blank line and seven lines of writing* (*vv.* 362–369, anra).

342 *T. note, B., G., W.* leoman. — *Edd.* hyra, *as in Ex. Ms.* — 347 *T. note omits* hit.

engel ælbeorhta ufon onsended,
wlitescyne wer in his wuldorhoman;
cwom him þa to are ⁊ to ealdornere
þurh lufan ⁊ þurh lisse. se þone lig tosceaf,
halig ⁊ heofonbeorht, hatan fyres,
þ̄ se bittra bryne beorgan sceolde
for þæs engles ege æfæstum þrim;
tosweop ⁊ toswengde þurh swiðes meaht
liges leoman, swa hyra lice ne scod,

ac wæs in þam ofne þa se engel cwom
windig ⁊ wynsum, wedere onlicost
þon̄ on sumeres tid sended weorþeð

dropena drearung on dæges hwile,
wearmlic wolcna scúr. swylc bið wedera cyst,
swylc wæs on þam fyre fréan mihtum
halgum to helpe; wearð se háta líg
todrifen ⁊ todwæsced þær þa dædhwatan
geond þone ofen eodon ⁊ se engel mid,
feorh nerigende, se ðær feorða wæs,
annanias ⁊ azarías
⁊ misael. þær þa módhwatan
þry on geðancum ðeoden heredon,
bædon bletsian bearn israela,
eall lándgesceaft écne drihten,
ðeoda waldend. swa hie þry cwædon
módū horsce þurh gemæne word.

352 dædhwatan; *last* a *made by change of* e.
350 *Cos.* se *for* swylc.

dropena dreorung mid dæges hwile.

se wæs in þam fire for frean meahtum
halgum to helpe; wæs se hata lig
todrifen ⁊ todwæsced. þær þa dædhwatan

þry mid geþoncum þeoden heredon,
bædon bletsunge bearn in worulde
ealle gesceafte ecne dryhten,
þeoda waidend. swa hi þry cwædon
modū horsce þurh gemæne word; —

·liii·

ÐE gebletsige, bylywit fæder,
woruldcræfta wlite ⁊ weorca gehwilc,
heofonas ⁊ englas! ⁊ hluttor wæter,
þa ðe of roderum on rihtne gesceaft
wuniað in wuldre, ða þec wurðiað;
⁊ þec ælmihtig ealle gesceafte,
rodorbeorhtan tunglu þa þe ryne healdað,
sunna ⁊ mona, sundor ánra gehwilc
herige in hade! ⁊ heofonsteorran,
deaw ⁊ deor scur, ða ðec domige!
⁊ þec, mihtig god, gastas lofige!
byrnende fýr ⁊ beorht sumor
nergend hergað, niht somod ⁊ dæg,
⁊ þec landa gehwilc, leoht ⁊ þeostro,
herige on háde, somod hát ⁊ ceald!
⁊ þec, frea mihtig, forstas ⁊ snawas,
winterbiter weder ⁊ wolcenfaru,
lofige on lyfte! ⁊ þec lígetu,
blace, berhtmhwate, þa þec bletsige!
eall eorðan grund, éce drihten,
hyllas ⁊ hrusan ⁊ héa beorgas,
sealte sæwægas, soðfæst metod,

362 *The* ɛ *of* Ðɛ *is written within the large* Ð.
Page 192 of the Ms. has twenty-six lines of text (*vv.* 369, gewhilc –403).
365 *B., G.* on roderum. — *G., W.* rihtre. — 372 *G.* god mihtig.

éastream ýða ⁊ upcyme,
wætersprync wylla, ða ðec wurðiað.
hwalas ðec herigað ⁊ hefonfugolas,
lyftlacende ; þa ðe lagostreamas
wæterscipe wecgað, ⁊ wildu deor
⁊ néata gehwilc naman bletsie!
⁊ manna bearn módum lufiað
⁊ þec israela, æhta scyppend,
herigað in hade, herran þinne.
⁊ þec haligra heortan cræftas,
soðfæstra gehwæs sawle ⁊ gastas,
lofiað liffrean, lean sellende
eallū, ece drihten.
annanías ðec ⁊ adzarias
⁊ misael metod domige
breostgeðancum! we þec bletsiað,
frea folca gehwæs, fæder ælmihtig,
soð sunu metodes, sawla nergend,
hæleða helpend, ⁊ þec, halig gast,
wurðað in wuldre, witig drihten.
we ðec herigað, halig drihten,
⁊ gebedum bremað ; þu gebletsad eart,
gewurðad ferhð, ofer worulde hrof,

399 r *of* breost *made by change of* a. — *Page 193 of the Ms. has about nineteen lines of writing (vv.* 406–429*) A little more than seven lines at bottom is blank. — Page 194 is blank.*

384 *T.*, *B.* eastreamyða. — 385 *T.*, *B.* wætersprynewylla. — 392 *T. note* herran hyra ; B^2. heora þeodne ; *G.*, *W.* herran sinne ; *Hof.* heran þine. — 396 *G.* eallum æfæstum. — 403 *G.*, *W.* wurðiað. — 406 *T. note*, *B.* ferhðe ; B^2. werode ; *G.* wideferhð.

heahcyning heofones, halgum mihtum,
lifes leohtfruma, ofer landa gehwilc.
ða þ ehtode ealde þeode,
nabochodonossor, wið þam nehstam
folcgesiðum. þ eower fela geseah,
þeoden mine, þ we þrý syndon,
geboden to bæle, in byrnende
fyres leoman. Nu ic þær feower men
geseo to soðe, nales me selfa leogeð.
ða cwæð se ðe wæs cyninges ræswa,
wís ⁊ wordgleaw, þ is wundra sum
þ we ðær eagum on lociað.
geðenc, ðeoden mín, þine gerysna;
ongyt georne hwa þa gyfe sealde
gíngum gædelinge. hie god herigað
anne ecne ⁊ ealles him
be naman gehwam on neod sprecað,
þanciað þrymmes þristum wordū,
cweðað he sie ána ælmihtig god,
witig wuldorcyning, worlde ⁊ heofona.
aban þu þa beornas, brego caldea,

410 *Ms.* nehstàn *with a point over* a *and change of final* n *to* m.

409 B^2. ahsode. — B^2. ealdþeoden; *G.*, *W.* ealdor þeode — 410 *Edd.*, nehstum; *Holt. adds* spræc. — 412 B^2. þeode wisan; *G.*, *W.* þeode mine; *Hof.* þeodend mine. — B^2. þe *for* we. — *G.* sendon; G^2. þæt þe þry syndon — 413 B^2. gebunden; *Cos.* gebundne. — *Cos.* byrnendes. — 415 B^2., *G.*, *W.* sefa. — 421 *T. note*, *G.*, *W.* gædelingum.

út of ofne; nis hit ówihtes gód
þ hie sien on þam laðe leng þoñ þu þurfe.
het þa se cyning to him cnihtas gangan.
hyssas hearde hyrdon láre,
cyrdon cynegóde swa hie gecyðde wæron,
hwurfon hæleð geonge tó þam hæðenan foran.
wæron þa benne forburnene þe him on banū lágon,
laðsearo leoda cyninges, ⁊ hyra líce geborgen;
næs hyra wlite gewemmed ne nænig wroht on hrægle
ne feax fýre beswæled, ác hie on friðe drihtnes
of þam grimman gryre glade treddedon,
gleawmóde guman, on gastes hyld.
ða gewát se engel úp sécan him éce dreamas
on heanne hróf heofona ríces,
heh þegn ⁊ hold halgum metode.
hæfde on þam wundre gewurðod ðe þa gewyrhto ahton.
hyssas heredo drihten for þam hæðenan folce,

429 sienon *written and the separation indicated by a caret mark* (,) *inserted between* n *and* o. — *Page 195 of the Ms. has ten and a half lines of writing at top* (*vv.* 430–439). *The rest of the page is blank.* —*Page 196 of the Ms. has twenty lines of writing* (*vv.* 440–457), *and six lines blank at bottom.*

428 *G.* nis þæt. — *Sv.* ohtes. — 432 *Cos.* swa him gecyðed wæs. — 433 *B*². faran. — 434 *T. note* benda; *B., G.* bendas; *G*²., *W.* bende. — *Sv.* forburne. — *G.* þa *for* þe. — 436 *Cos.* wloh *for* wroht. — 443 *Barn.* þa ðe. — 444 *Edd.* heredon.

stepton hie soðcwidū ⁊ him sædon fela
soðra tácna, oð þ he sylfa gelyfde
þ se wære mihta waldend se ðe hie of ðam mirce generede.
Gebead þa se bræsna babilóne weard
swiðmód sinum leodum, þ se wære his aldre scyldig,
se ðæs onsoce þte soð wære
mære mihta waldend, se hie of þam morðre alysde.
agæf him þa his leoda lafe þe þær gelædde wæron,
⁊ nahte ealdfeondū þ hie áre hæfdon;
wæs heora blæd in babilone, siððan hie þone bryne fandedon,
dom wearð æfter duguðe gecyðed, siððan hie drihtne gehyrdon;
wæron hyra rædas ríce siððan hie rodera waldend,
halig heofonrices weard, wið þone hearm gescylde.
þa ic sécan gefrægn soðum wordum,
siððan he wundor onget

Page 197 of the Ms. contains fourteen lines of writing below (*vv.* 458–475, his), *and twelve lines blank above.*

445 *G.* sewton, *Zupitza*, septon. — *T.*, *B.* hine *for* hie. — 450 *G.* þe *for* se. — 453 *D.* rahte; *G. note* hnahte; *Holt.* on æht *for* ⁊ nahte. — 459 *G. adds* worden in ofne; *Cos.* wyrd gewordne (*see* 470).

babilone weard þurh fýres bryne,
hu þa hyssas þrý hátan ofnes,
færgryre fýres, oferfaren hæfdon,
wylm þurhwódon, swa him wiht ne sceod
grim gleda niþ ác godes spelbodan,
frecnan fyres, ác him friþ drihtnes
wiþ þæs egesan gryre aldor gescylde.
ða se þeoden ongan geþinges wyrcan;
het þa tosomne síne leode
⁊ þa on þam meðle ofer menigo bebead
wyrd gewordene ⁊ wundor godes,
þte on þam cnihtum gecyðed wæs.
onhicgaþ nu halige mihte,
wise wundor godes. we gesawon
þ he wiþ cwealme gebearh cnihtum on ofne
lacende líg, þam þe his lof bæron;
for þam he is ána ece drihten,
ælmihtig, se ðe him dóm forgeaf,
spowende spéd, þam þe his spel beraþ.
for ðon witigaþ þurh wundor monig
halgum gastum þe his hýld curon.
cuð is þ me daniel dyglan swefnes

Page 198 of the Ms. has sixteen lines of writing above (*vv.* 475, lof – 494). *The remaining ten lines are blank.*

460 *G.* babilones. — *G.* bryne fyres. — 464 *B.*, *G.*, *W. omit* ác. — 469 *Cos.* abead. — 476 *B. puts* ælmihtig *before* ece; *G.* ece ælmihtig / dugoða drihten; *W.* ece drihten ælmihtig; *Hof.* ece ealra gesceafta / drihten; *Holt.* ece waldend / drihten; *Cos.* ece ælmihtig god / dugoða drihten. — 479 *G.* monige.

soðe gesæde, þ ær swiðe oðstod
manegum on móde minra leoda,
for þam ælmihtig eacenne gast
in sefan sende, snyttro cræftas.
swa wordum spræc werodes ræswa,
babilone weard, siððan he beacen onget,
swutol tacen godes; no þy sel dyde
ác þam æðelinge oferhýgd gesceod,
wearð him hyrra hyge ȝ on heortan geðanc
maran módsefan þon̄ gemet wære,
oð þ hine mid nyde nyðor asette
metod ælmihtig, swa he manegum deð
þara þe þurh oferhyd úp astigeð.

Þa him wearð on slæpe swefen ætýwed,
nabochodonossor; him þ neh gewearð.
þuhte him þ on foldan fægre stóde
wudubeam wlitig, se wæs wyrtum fæst,
beorht on blædum; næs he bearwe gelic
ác he hlfode to heofontunglum,
swilce he oferfæðmde foldan sceatas,

482 ð *of* oðstod *made by change of* t. *Before it is an erasure with a point below and* o *above. Evidently the older reading was* æt. — 488 *After* no *is an erasure.* — *Page 199 of the Ms. has nine lines of writing at the bottom* (*vv.* 495–504, wild). *The space above is blank.* — 498 w *of* wæs *made by change of* þ.

482 *Cos.* soð. — 484 *Cos. inserts* him. — 491 *D.* mara modsefa *or* geðah *for* geðanc *in preceding verse*; *Holt.* mara on *for* maran. — 499 *T. note* him *for* he. — 500 *J. and Edd.* hlifode.

ealne middangeard, oð merestreamas
twígum ⁊ telgum, ðær he to geseah
þuhte him þ se wudubeam wilddeor scylde,
sáne æte eallum heolde,
swylce fuglas eac heora feorhnere
on þæs beames bledum name.
ðuhte him þ engel ufan of roderum
stigan cwome ⁊ stefne abead,
torhtan reorde; het þ treow ceorfan
⁊ þa wildeor on weg fleon,
swylce eac þa fugolas þon̄ his fyll cóme;
het þonne besnædan seolfes blædum,
twigum ⁊ telgum, ⁊ þeh tácen wesan
wunian wyrtrumam þæs wudubeames
eorðan fæstne, oð þ eft cyme
grene bleda þon̄ god sylle;
het eac gebindan beam þone miclan
ærenum clammum ⁊ isernum,
⁊ gesæledne in susl dón,
þ his mod wite þ migtigra
wíte wealdeð þon̄ he him wið mæge.
Þa of slæpe onwoc (swefn wæs æt ende)

Page 200 of the Ms. has a little more than thirteen lines of writing above (*vv.* 504, deor –522). *The lower half is blank.* — 511 on weg; aweg *first written*, aw *then changed to* on *partly by change of strokes and partly by erasure*, eg *erased and* weg *added at the beginning of the next line.* — *Page 201 of the Ms. has eleven lines of text at the bottom* (*vv.* 523–535). *The upper part is blank.*

505 *D.* ana. — 507 *T. note* namon. — 511 *Grz* wildu deor; *Cos.* wildan deor. — 512 *Cos.* þa fugolas eac. — 518 *T. note* wylle.

eorðlic æðeling, him þæs egesa stód,
gryre fram ðam gáste, ðe þyder god sende.
het þa tosomne síne leode,
folctogan, frægn ofer ealle
swiðmód cyning hwæt þ swefen bude,
ɴalles þy he wende þ hie hit wiston,
ác he cunnode hu hie cweðan woldon.
ða wæs to ðam dóme daniel haten,
godes spelboda, him wæs gæst geseald
halig of heofonum se his hyge trymede.
on þam drihtenweard deopne wisse
sefan sidne geþanc ⁊ snytro cræft,
wisne wordcwide; eft he wundor manig,
metodes mihta, for men ætbǽr.
þa he secgan ongán swefnes woman,
heahheort ⁊ hæðen heriges wisa,
ealne þone egesan þe him eowed wæs,
bæd hine areccan hwæt seo rún bude,
hófe haligu word ⁊ in hige funde
to gesecganne soðum wordum
hwæt se beam bude þe he blícan geseah,
⁊ him witgode wýrda geþingu.
he ða swigode, hwæðere soð ongeat

Page 202 of the Ms. has twenty-six lines of text (*vv.* 536–570, ðec).

527 *Rieger*, frome folctogan; *Sv.* folctogan feran; *Cos.* folctoga feran. — 529 *Sv.* þ hie wiston hit. — 532 *Hof.* gast. — 536 *Cos.* oft. — 537 *T. note* þurh *before* metodes *or* mihtum *for* mihta; *B.* mihte.

daniel æt þam dóme, þ his drihten wæs,
gumena aldor, wiþ god scyldig.
wándode se wísa, hwæðre he worde cwæð,
árcræftig ár, to þam æðelinge.
þ is, weredes weard, wundor únlytel,
þ þu gesawe þurh swefen cuman,
heofonheane beam ⁊ þa halgan word,
yrre ⁊ egeslicu, þa se engel cwæð,
þ þ treow sceolde telgum besnæded
foran áfeallan þ ær fæste stod,
⁊ þonne mid deorum dreamleas beon,
westen wunian, ⁊ his wyrtruman,
foldan befolen, fyrstmearc wesan
stille on staðole, swa seo stefn gecwæð,
ymb seofon tída sæde eft onfón.
swa þin bláed liþ. swa se béam geweox
heah to heofonum, swa þu hæleðum eart
ána eallum eorðbuendum
weard ⁊ wisa, nís þe wiðerbreca
man on moldan, nymðe metod ána.
se ðec áceorfeð of cyningdóme,
⁊ ðec wineleasne on wræc sendeð,
⁊ þonne onhweorfeð heortan þine,

Page 203 of the Ms. has sixteen lines of writing above (*vv.* 568, wineleasne –588). *The rest is blank.* — *Page 204 is blank.*

550 *G. note* ærcræftig. — 557 *Graz* þon *for* þonne. — 558 G^2. weste. — *Hof.* wyrtruma. — 559 *Sv.* befolene; *Graz* befolen in foldan. — 561 *T.* ⁊ ymb. — 562 *T. note*, *B.* biþ for liþ; *Sv.* ligeð. — 569 *Graz* þon *for* þonne.

Þ þu ne gemydgast æfter mandreame,
ne gewittes wast butan wildeora þeaw,
ac þu lifgende lange þrage
heorta hlypum geond holt wunast.
ne bið þec mælmete nymþe mores græs
ne rést witod, ác þec regna scur
weceð ⁊ wreceð swa wildu deor,
oð þ þu ymb seofon winter soð gelyfest,
þ sie án metod eallum mannū,
reccend ⁊ rice, sé on roderum is.
is me swa þeah willa þ se wyrtruma
stille wæs on staðole, swa seo stefn gecwæð,
⁊ ymbe seofan tíde sæde onfenge.
swa þín ríce restende bið
ánwloh for eorlum, oð þ þu eft cymst.
Gehyge þu, frea min, fæstlicne ræd.
syle ælmyssan, wes earmra hleo,
þinga for ðeodne, ær ðam seo þrah cyme
þ he þec aworpe of woruldríce.
oft metod alæt monige ðeode
wyrcan þoñ hie woldon sylfe,
fyrene fæstan, ær him fær godes
þurh egesan gryre aldre gesceode.

Page 205 of the Ms. has a little over twenty-two lines of writing (vv. 589–617). About four lines at the bottom blank.

570 *J. and Edd.* gemyndgast. — 571 *Sv.* wildra. — 573 B^2. hypum. — 574 *D., G., W.* mæl mete. — 581 *T. note* wære *for* wæs. — 582 *G.* ymb. — 584 *Cos.* anwalh. — *Sv.* cymest. — 588 *G.* aweorpe.

No þæs fela daniel to his drihtne gespræc
soðra worda þurh snytro cræft,
595 Þ þæs á se rica reccan wolde
middangeardes weard, ác his mód astah
heah fram heortan; he þæs hearde ongeald.
ongan ða gyddigan þurh gylp micel
caldea cyning, þa he ceastre weold,
600 babilone burh, on his blæde geseah
sennera feld sidne bewindan,
heah hlifigan, Þ se heretyma
werede geworhte þurh wundor micel.
wearð ða ánhydig ofer ealle men,
605 swiðmód in sefan, for ðære sundorgife
þe him god sealde, gumena ríce,
world to gewealde, in wera life.
ðu eart seo micle ⁊ min seo mære burh
þe ic geworhte to wurðmyndum,
610 rúme ríce, ic reste on þe,
eard ⁊ eðel, agan wille.
ða for ðam gylpe gumena drihten
forfangen wearð ⁊ on fleā gewát,
ana on oferhyd ofer ealle men.

597 a *of* heortan *made by change of* o.

590 B^2. wisian *for* wyrcan; *G.* wean and wyrcan; G^2. witeleaste wyrcan; *Hof.* wommas wyrcan; *Holt.* weorðmynd wyrcan. — 591 *Cos.* ætfæstan. — 595 *G.* recan. — 599 B^2. weorc *for* weold; *G.* weall; *Cos.* geweorc. — 600 B^2. *omits* burh. — 602 *T. note*, *B.* heahburh. — *G. note* þe for Þ. — 605 *G.* on *for* in. — 608 *J.*, *T.*, *B.* earð. — 609 *Cos.* þe ic me.

swa woð wera on gewindagum
geocrostne sið in godes wite,
ðara þe eft lifigende leode begete,
Nabochodonossor, siððan him nið godes,
hreð of heofonum, hete gesceode.
seofon winter samod susl þrowode,
wildeora westen, winburge cyning.
ða se earfoðmæcg up locode,
wilddeora gewita, þurh wolcna gang;
Gemunde þa on móde þ metod wære,
heofona heahcyning, hæleða bearnum
ána éce gast. þa he eft onhwearf
wodan gewittes þær þe he ær wide bær,
herewosan hige heortan getenge;
þa his gast ahwearf in godes gemynd,
mod to mannum siððan he metod onget.
gewát þa earmsceapen eft siðian,
nacod nýdgenga, nið geðafian,
wundorlic wræcca ⁊ wæda leas,
mætra on modgeðanc, to mancynne,
ðonne gumena weard in gylpe wæs.

Page 206 of the Ms. has a blank space of fourteen lines followed by twelve lines of writing (*vv.* 618–632, nydgenga). — *Page 207 of the Ms. has a little more than six lines of writing at the top* (*vv.* 632, nið –639). *The rest is blank.*

615 *D.*, *G.*, *W.* wod *for* woð. — 617 *T. note* berehte *for* begeate. — 619 *Holt.* hreðe. — 621 *Sv.* wildra; *Cos.* on wildra. — 623 *Sv.* wildra. — 627 *G.* þæs þe. — 632 *T. note* nið geþolian; *B*^{2}. niðum gedefe; *G.* niðgeþafa, *but G*^{2}. *like Ms.* — 634 *G. note* modgeðance.

stod middangeard æfter mandrihtne,
eard ⁊ eðel æfter þam æðelinge
seofon winter samod, swa no swiðrode
ríce under roderum oð þ se ræswa cóm.
þa wæs eft geseted in aldordom
babilone weard, hæfde beteran ðeaw,
leohtran geleafan in liffruman,
þte god sealde gumena gehwilcum
welan swa wíte swa he wolde sylf.
Ne lengde þa leoda aldor
witegena wordcwyde, ác he wide bead
metodes mihte þær he meld ahte,
siðfæt sægde sinum leodum,
wide waðe þe he mid wilddeorum ateah,
oð þ him frean godes in gast becwóm
rædfæst sefa, ða he to roderum beseah.
wyrd wæs geworden, wundor gecyðed,
swefn geseðed, susl awunnen,
dóm gedemed, swa ær daniel cwæð
þ se folctoga findan sceolde
earfoðsiðas for his ofermedlan,
swa he ofstlice godspellode

Page 208 of the Ms. has twenty-six lines of text (vv. 640–673, eorla). — 643 gehil *first written, the* i *then changed to* w *and* ilcum *added, but the* l *first written not erased.* — 656 r *of* ofermedlan *made from* a.

637 *Barn. omits* þam. — 647 *G.* þæs he, *but G². like Ms.* — 649 *Sv.* wildrum. — 650 *G².* oð þæt gumfrean. — 657 *D., G.* geornlice *for* ofestlice; *Holt.* giffæstlice. — *T., B., G.* god spellode, *but G².* godspellode; *Hof.* god ecne spellode.

metodes mihtum for mancynne.
siððan in babilone burhsittendū
lange hwile lare sægde,
daniel domas, siððan deora gesið,
wildra wærgenga, of waðe cwóm,
nabochodonossor of niðwracum.
siððan weardode wíde rice,
heold hæleða gestreon ⁊ þa hean burh,
frod, foremihtig folca ræswa,
caldea cyning, oð þ him cwelm gesceod,
swa him ofer eorðan andsaca ne wæs
gumena ænig, oð þ him god wolde
þurh hryre hreddan hea ríce.
siððan þær his aferan ead bryttedon,
welan, wunden gold, in þære widan byrig
ealhstede eorla, unwaclice
heah hordmægen, þa hyra hlaford læg.

·lv·

ÐA in þære ðeode awoc his þ þridde cneow;
wæs baldazar burga aldor,
weold wera ríces oð þ him wlenco gesceod,

Page 209 of the Ms. has twenty-six lines of writing (vv. 673, unwaclice –705). *On the second line stands only the word* læg *and the canto number* ·lv· — 675 *Before* ðeode *is an erasure.*
667 *G. note* gesceode. — 677 *G. note* gesceode.

oferhyd egle; ða wæs endedæg
ðæs ðe caldéas cyningdom ahton.
ða metod onlah médum ⁊ persum
aldordomes ym lytel fæc,
lét babilone blǽd swiðrian
þone þa hæleð healdan sceoldon;
wiste he ealdormen in únrihtum
ða ðe ðy ríce rædan sceoldon.
ða þ gehogode hámsittende
meda aldor þ ǽr man ne ongan,
þ he babilone abrecan wolde,
alhstede eorla, þær æðelingas
under wealla hleo welan brytnedon.
þ wæs þara fæstna folcum cuðost,
mæst ⁊ mærost þara þe men bun,
babilon burga, oð þ baldazar
þurh gylp grome godes freasæde.
sǽton him æt wine wealle belocene,
ne onegdon na orlegra nið,
þeah ðe feonda folc feran cwome
herega gerædum to þære heahbyrig
þ hie babilone abrecan mihton,
gesæt þa to symble siðestan dæge

691 s *of* cuðost *made from* c *or* t. — 696 *After* onegdon *a letter erased.* — 700 y *of* symble *made from* o.

681 *Edd.* ymb; *G. note* unlytel *for* ym lytel. — 685 *Grz.* hæleðas. — 693 *B.* babilone burh. — 694 *T., B.* frea sæde; B^2. freolsade; *D., G.* freasade (= frasade). — *G. note* a *for* na. — 698 *Sv.* hean byrig. — 700 *J., T., B., G.* sidestan.

caldea cyning mid cneomagum.
þær medugal wearð mægenes wisa,
het þā beran israela gestreon,
huslfatu halegu, on hand werum,
þa ár caldeas mid cyneðrymme,
cempan in ceastre, clæne genámon,
gold in gerusalem, ða hie iudea
bláed forbræcon billa ecgum,
ȝ þurh hleoðor cyme herige genamon,
beorhte frætwe, ða hie tempel strudon,
salomanes seld, swiðe gulpon.
ða wearð bliðemod burga aldor,
gealp gramlice gode on andan,
cwæð þ his hergas hyrran wæron
ȝ mihtigran mannum to friðe
þon̄ israela ece drihten.
him þ tacen wearð þær he tó starude,
egeslic for eorlum innan healle,
þ he for leodum ligeword gecwæð,

Page 210 of the Ms. has nineteen lines of writing above (*vv.* 706–730) *and seven lines blank at bottom. After this page a leaf has been cut out.* — *Page 211 is blank.* — 711 o *of* gulpon *made by change of* a *or* u. — 712 a *of* ða *inserted above with caret-mark* (,) *below.*

703 *Edd.* þa *for* þā. — *G. inserts* on æht *after* het þa; *Hof.* het in æht þam beran; *Cos.* het þa inn ætberan; *Holt.* in beran, *with omission of* gestreon. — 704 *Sv.* halig. — 709 *T., B.* hleoðorcyme; *T. note* hleoðorcwyde; *Cos.* hleoðorhlynn. — 710 *T. note, B., G.* torhte *for* beorhte. — 715 *Grax* frofre *for* friðe. — 717 *G.* þæs *for* þær. — 719 *D.* þær he.

Þa þær in egesan engel drihtnes
let his hand cuman in ƿ hea seld,
wrat þa in wáge worda gerynu,
baswe bócstafas, burhsittendum.
Ða wearð folctoga forht on mode,
acul for þam egesan; geseah he engles hand
in sele writan sennera wíte.
ƿ gyddedon gumena mænigeo
hæleð in healle hwæt seo hand write
to þam beacne burhsittendum;
werede comon on ƿ wundor seon.
Sohton þa swiðe in sefan gehydum
hwæt seo hand write haliges gastes.
Ne mihton arædan runcræftige men
engles ærendbec, æðelinga cyn,
oð ƿ daniel cóm, drihtne gecoren,
snotor ⁊ soðfæst, in ƿ seld gangan;
ðam wæs on gaste godes cræft micel.
to þam ic georne gefrægn gyfum ceapian
burhge weardas ƿ he him bocstafas
arædde ⁊ arehte hwæt seo run bude.

Page 212 of the Ms. has twenty-six lines of text (vv. 730–764). There are cuts on the inner margin of this page that do not correspond with the fragment of a leaf before it and seem to show the loss of another leaf either before or after it, though no fragment is left.

720 *D.* þæt þær. — 725 B^2. acol. — 729 *Cos.* to beacne þam. — *Barn.* burhsittende. — 730 *Barn.* weredum. — 731 *Graz omits* in. — 735 *Graz* se wæs drihtne gecoren. — 739 *T.*, *B.*, *W.* burhgeweardas; B^2., *G.* burge weard; *Hof.* þære burge weard.

him ǽcræftig ꝸswarode,
godes spelboda, gleaw geðances.
No ic wið feohsceattum ofer folc bere
drihtnes domas, ne ðe dugeðe can,
ac þe unceapunga órlæg secge,
worda gerynu, þa þu wendan ne miht.
þu for anmedlan in æht bere
huslfatu halegu, on hand werum,
on þam ge deoflu drincan ongunnon,
ða ár israela in ǽ hæfdon
æt godes earce, oð þ hie gylp beswac,
windruncen gewit, swa þe wurðan sceal.
No þ þin aldor æfre wolde,
godes goldfatu in gylp beran,
ne ðy hraðor hremde ðeah þe here brohte
israela gestreon in his æhte geweald,
ac þ oftor gecwæð aldor ðeoda
soðum wordum ofer sín mægen,
siððan him wuldres weard wundor gecyðde,
þ he wære ána ealra gesceafta
drihten ꝸ waldend, se him dóm forgeaf,
unscyndne blæd eorðan ríces,
ꝸ þu lignest nu þ sie lifgende
se ofer deoflū dugeþū wealdeð.

748 e *of* halegu *inserted above.*
747 *Cos.* in ætbere. — 748 *Sv.* halig. — 753 B^2. þæs *or* þus *for* þ. — 755 *T. note*, *B.* he *for* ne.

Notes on the Daniel

The *Daniel* ends Part I of Ms. Junius 11, filling cantos l–lv. It is a version of the first five chapters of the Vulgate *Daniel*, of much the same character as the other poetical remains of Old English taken from Latin sources. It contains,

1. (vv. 1–45.) An introduction telling of the prosperity of the Jews in Jerusalem, their later pride and disobedience, their refusal to listen to the warning of the prophets and God's consequent anger.

2. (vv. 46–103.) The capture and plunder of the city by Nebuchadnezzar and the selection by the king of certain of the younger captives to be trained for public service (*Daniel*, chap i.)

3. (vv. 104–167.) The king's dream of the image and Daniel's interpretation. (*Daniel*, chap. ii.)

4. (vv. 168–485.) The king's golden image, the refusal of the three Hebrews to worship it, their punishment in the fiery furnace and their miraculous protection. (*Daniel*, chap. iii.)

5. (vv. 486–674.) The king's dream of the tree and Daniel's interpretation. (*Daniel*, chap. iv.)

6. (vv. 675–764.) Belshazzar's Feast. (*Daniel*, chap. v.) Incomplete from the loss of a leaf of the manuscript.

The presence of an introduction, taken not from the Vulgate *Daniel* but from the general history of the Hebrew nation, suggests that the compiler of Part I of the Junius Ms. either had for use a version of *Daniel* by some older poet, who had prepared a preface to his work, or that he composed the introduction himself as a transition to the stories that he had selected from *Daniel* for his collection. The special reference to the departure from Egypt, the theme of the next preceding story, favors the latter supposition, but there is nothing else on which a conclusion may be based.

The poem reproduces in the order of the original the matter of *Daniel* to the point where it is interrupted by the loss of a leaf of the manuscript. The lacking leaf would be enough to hold the remainder of the last story, but if only a single leaf has been lost,

it is not easy to see why the poet failed to continue his work and include the one remaining story, that of Daniel in the den of lions, contained in chap. vi. Chapters vii–xii of the Vulgate contain the visions and prophecies of Daniel and would not be included in a volume of stories, and the last two chapters of the Latin, in which we have the story of Susanna and the elders and a different version of the lions' den story, may not have been in the copy used by the translator. Jerome included them in his revision of the older Latin versions, but with a note that he had not found them in the Hebrew but had taken them from the Greek version of Theodotion. Another portion of the Vulgate *Daniel* from the same source is included in our poem, to be sure, but bears the marks of an insertion of later date. It will be considered in the proper place.

The *Daniel* contains no matter from sources other than those here mentioned, except the usual addition of details not contained in Scripture but suggested to the writer's fancy by the narrative. The name Paraphrase, formerly given to Part I as a whole, is therefore fitting as in the case of the *Genesis*. The question of authorship must be considered in connection with the Cædmon question as a whole, but apart from the doubtful inferences from a study of literary style, there is nothing in the work in the form in which it has reached us on which to base a conclusion. That Part I is a compilation, made perhaps by the scribe who wrote the manuscript, seems to be plain: from how many previous writers he drew, who these writers were, how much he took from them and how much, if any, he himself contributed are questions that, with our present knowledge, we must be content to leave unanswered.

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1. **hebreos** alliterates here with a vowel. Elsewhere in the poem the word is written without the initial *h*.

2. **hierusalem** always alliterates with *g*, or *i*, *g* used for the semi-vowel. It is sometimes written with initial *g* or *i*. — **goldhord dælan,** 'gave out treasure,' and **cyningdon habban** in the next verse mean the same thing: were independent, had a land and rule of their own.

5. **wig,** here apparently not 'war,' but 'army.' But the other case of the use of *wig* in this sense (*Exod.* 243) calls for a change

on metrical grounds, and Cosijn's emendation or some similar one may be correct, or *wig* may have the same sense as *wigsped*.

10. **mid him**: 'among themselves,' in their own land. — **fæder wære**, 'the compact of their father,' *i. e.* of Abraham. This reference seems to be connected with the words of Moses addressed to the Israelites in *Exod.* 558–564.

11. **gód**: *good* or *God*? The accent is not decisive, for it often stands on short vowels: *e. g.* 4, 21, 34, 70, 94, etc.

15. 'harmed life for many peoples and captains,' destroyed the nations and kings of Canaan. The reference is to the wars of the Hebrews with the neighboring peoples in their conquest of the promised land and during their later occupation of it. **fela** serves here as a dative like **helmum** in the next verse.

16. **heriges helmum**, 'protectors of an army,' chieftains, kings. Similar phrases are frequent; see *helm* in the dictionaries. — **þara þe him**, etc. 'who were not friendly to him.' For the sg. *wæs* after *þara þe* comp. *Dan.* 494.

19. **ærcræftas**, the teachings of the law.

22. The Ms. has **þege/driht**. Read *þa gedriht* with all editors.

23. **don**: metrically = *doan*, the Northumbrian form.

28. 'They believed that wisdom indeed for a little while,' *i. e.* the wise teaching of the prophets. **soð** is here an adverb.

29. The reading of the Ms. is clearly **me**, but sense demands the change to *hie*.

30. **dreamas**, gen. sg. The same form in 115. — **eces rædes**, join with **beswac**, 'beguiled them of lasting wisdom.'

33. **rices ðeoden**, Jehovah. The plural, *rica*, would be more fitting; compare, however, **heriges helmum** above, v. 15, with *heriga helm*, used of Constantine in *Elene* 148.

34. **þeoden**, a careless spelling for *-an*, *-on* or *-un*, dat. pl. see Siev. *Gram.* 237, N. 6. — **þam þe**: A change of **þe** to *he* is not needed, as frequent instances of the omission of the subject pronoun are found. If an improved text is desired the insertion of *he* would be better.

35 ff. This passage as it stands is not easy to render. It seems to be 'He (*i. e.* Jehovah) had in the beginning (*i. e.* at the beginning of their national life, when they came from Egypt) shown

to them, who at first were the dearest to the Lord, . . . the way to the lofty city, [had shown] to the men from a foreign land [the way] to the land of their inheritance, where Salem stood, etc.' This rendering assumes that **wisðe** is an error for *wisde* (=*wisode*) and **herepoð** for *herepað*. With the latter, to mend the metre, a limiting adj. or gen. is needed as Siev. suggests: perhaps *heora*, 'showed them their course' by means of the pillar of cloud. Cosijn supplies a verb, apparently considering **wisðe** above equivalent to *wiste* and emending accordingly.

38. The form **herepoð** is found elsewhere: see Bosworth-Toller, *Dictionary*.

40. **searwum**, either 'skilfully' or 'by its walls.' See note *Exod.* 471.

41. **to þæs**, 'toward this,' thither, *i. e.* to Salem. — **witgan**, properly magicians, used here as a name for the Chaldæans as a whole, according to Wülker, who cites glosses in support of his opinion. But the scansion is at fault unless **to þæs** be treated as an anacrusis, and the change to *wigan* not only amends this but gives a more natural sense. Graz thinks that **witgan** is the work of some later copyist, familiar with the notion shown in the glosses, that the Chaldæans were astrologers.

51. **oðþringan**, 'take away the men for the Israelites,' carry them into captivity.

53. **faran**, if correct, needs a governing verb. Thorpe's suggested *het* is good, but to make proper metre should be inserted before **west**, not after **faran**.

55. Something is needed for proper scansion before **israela**. See next note.

56. **lufan**: Grein's assumption of a strong verb *leofan* has no support. The Bosworth-Toller *Dictionary* gives such a verb, but suggests that **lufan** here is acc. sg. of *lufe* and governed by *hæfdon* understood. The phrase *lufe hæfde* (= *lufode*) occurs in a homily of Wulfstan (see BT. under *lufu*). If we insert *hæfdon* before **israela** to mend the metre the sentence will mean 'the princes of Israel had enjoyment of prosperity as long as the Lord let them,' another way of saying that their prosperity was now at an end. Such forms of expression are common enough in all languages; it is enough to cite here the well-known *Ilium fuit*.

57. The change to *ic* seems necessary: the formula *ic gefrægn* is very frequent in the narrative poetry. See verse 1. A similar formula, 'as saith the book,' with its variant forms is in constant use in Middle English narrative verse.

58. 'The warriors [of the Chaldæans] believed not (*i. e.* were heathen); they plundered,' etc. The connection of the two statements is that of cause and effect; not being worshippers of Jehovah they had no scruples to keep them from the desecration of his house.

59. The first hemistich is hypermetric. As such forms do not often occur singly, Graz proposes to strike out **readan golde.** But instances of single hypermetric hemistichs are occasionally found. See note on 62.

61. under stanhliðum, 'under [the protection of] the walls.'

62. swilc eall swa, 'all such [treasures] as.' But the scansion compels us to regard **swilc** as an anacrusis. On the other hand the division *swilce all* makes a hypermetric verse, a form not often found standing alone.

65. gehlodon, 'loaded up,' gathered together.

66. fea ⁊ freos is a puzzle to all the editors. **fea** is probably a Northumbrian form for WS. *feo(h)*, 'wealth,' and **freos** may stand here for *frean*. In the story of the capture of Jerusalem by Nebuchadnezzar as given in IV *Kings*, xxiv, we find in the list of those carried into captivity *principes*, *judices*, etc., for which OE. *frean* would be a proper equivalent. As the metre requires a dissyllable here and as North. often uses the strong endings in the weak nouns, we are perhaps warranted in considering **freos** not as a simple error for *frean*, but as a contracted form substituted by the transcriber for an original form *frigas* or *frigos*. If this explanation be accepted the meaning is 'carried off as booty the treasure of the princes, the wealth and the lords, such as was found there.' **swilc** refers to **gestreon,** passing over the parallel **fea ⁊ freos,** as in many other instances.

72. him on nyd dyde, 'put into slavery to himself,' made them his slaves.

73. otor: read *ofor* or *ofer* with all later editors; 'beyond all hope,' without hope.

76. **oferan** = *aferan*, either by mistake or careless spelling. **onsende aferan**, 'sent them marching,' on a march. **west o feran**, is a possible reading, 'sent them ever marching,' on a long march, so too the generally accepted emendation *west to feran* (= WS. *to feranne*), if authority can be found for the use of the gerund instead of the infinitive in this idiom.

77. **leode**, gen. pl. See note on *Exod.* 8.

82. **boca bebodes**, the books of the law. Graz's proposed change is too violent; if the metre must be amended, *in bocum bebodes* would be much simpler.

83. **cræft**; *literas et linguam Chaldæorum* (*Dan.* i, 4).

84. 'that they might be able to speak wisdom to him,' *i. e.* serve as his counsellors. **mihte** is plural.

90. **godsæd** is defined in the lexicons by 'piety' (quasi *godsæd*), but Cosijn is no doubt right in regarding **gōde in gōdsæde** as a translation of *de semine regio et tyrannorum* (*Dan.* i, 3).

92. **metode gecorene**, 'chosen to the Lord,' the Lord's elect. A Scripture phrase, found three times in the *Daniel*.

101. **be feore dæde**, 'on pain of death should cause that no lack, etc.' **dæde** is here plur. = *dyden*. This form of the pret. stem is not rare in the poetry. **be feore** is found elsewhere in the same sense; compare also Mod. Eng. 'on your life.'

110. **swefnes woma**, 'the terror of a dream,' a terrifying dream.

111, 112. These verses are not at all clear. The dream just mentioned is the one told in the second chapter of *Daniel* and the interpretation there given is a list of the successive Babylonian dynasties. If we may assume that **woruld** is used here figuratively to denote the course of events and **yldum** to denote the successive periods of time, the ages, the meaning will be 'how marvellously the course of events would be shaped, changing from age to age, until restoration. The last phrase refers to what is told in *Daniel*, ii, 44. In Mid. Eng. *world* sometimes means 'course of life,' 'lot,' 'fortune,' and the same meaning is found in *Genesis* 319.

114. **rices gehwæs** limits **ende**; 'that a violent end of every dynasty should come to pass.' See *Dan.* ii, 44. *comminuet autem et consumet universa regna hæc.*

115. **dreamas**, gen. sg., see note on 30.

119. **þ him metod wæs,** 'what he had dreamed.' **metod** is past part. of *mētan* (= *mǣtan*), which is used impersonally, the person who dreams being expressed by a dat. or acc. The compound *gemǣtan* is found in 122 and 157. The faulty spelling here is perhaps due to the much greater frequency of the noun *metod*.

121. 'those that were best versed in magic.' Compare **wisdom bereð**, 142.

123. **wunode** may be regarded as plural and the sentence be rendered 'while men were sleeping.' If we treat it as singular, **reordberend** will refer to the king, but it does not seem to be a natural form of expression when thus used.

125. For **þa** we should expect **þ**, but **þa** will suit the connection fairly if a full stop be made before it.

128. 'They had no ready wisdom (were not wise enough) to tell the king his dream.'

132. 'or how wisdom revealed to thee the course of events.' **wisdom** is used here, it would seem, to denote the dream, which was supposed to convey knowledge of the future.

138–9. The metrical arrangement is that of the Ms. which leaves the first verse faulty instead of the second.

139. **swa me æfter wearð**, etc., 'as has happened to me since then, or I was destined to experience hereafter.' Grein's change to *æfre* gives the meaning 'which had ever befallen me or [which] I was to experience later.' The magicians had claimed to know both the past and the future.

142. **wisdom bereð**, profess wisdom, *i. e.* act as advisers to the king. Comp. 121.

143. **dom**, here the meaning or interpretation of the dream. The same use in 150.

144. The king remembered the dream and his terror, but could not recall the details. Bouterwek's insertion of *ne* makes the statement more natural but is metrically impossible.

150. **to dome**, 'for the interpretation' of the dream. — **drihtne gecoren**: see note on 92.

152. For **þæs** read *wæs*, as all editors do. Comp 498, where the same mistake was made but corrected.

155–157. See *Daniel*, ii. 19.

160. A comparison with 132 suggests that **wereda** may be a

mistake for *wyrda*. If not, the meaning of the phrase is 'the destiny of nations,' and refers to the later history of Babylon.

164. bocerum: the 'wise men' spoken of in *Dan.* ii, 48.

170. wyrcan . . . woh, 'to work wrong,' commit sin. Dietrich's change to *weoh* (= *wīh*, *wig*) brings the statement nearer to the original Latin *fecit statuam auream*, and accords with the use of the same word later to name the image made by the king. See 182, 201, 207. But *him wohgodu worhtan* (*Ps.* lxxvii, 58) suggests a possible correction to *wohgod* here.

172. Note lack of alliteration, which is supplied by the emendations offered.

177. The loss of a leaf after **riht** has left a gap in the story. The lost matter corresponded to *Dan.* iii, 2–6.

184. 'mingled with crime,' full of sin.

189. þ here may stand for *þe* as in other places.

192. The changes proposed are made to secure alliteration, but are unmetrical or otherwise objectionable. If a change must be made, a better one would be the substitution of *hornas* for **byman**: compare *Exodus* 414, 467, where a synonymous word gives alliteration.

195. ælmihtne may be a correct form, *metod*, *frean* or some other word for 'Lord' being lost after it, but it is more likely that the scribe has left out a syllable.

202. gebædon, infinitive. The ending *-on* is not rare. The change of order made by Grein gives normal alliteration, but alliteration of the second foot of the second half-verse is occasionally found. A better correction than Grein's would be made by putting **gebædon** before **to þam gebede**, which would correct the metre of the first half-verse also.

206–8. These verses must be regarded as a direct quotation of a part of the report of his servants to the king. The metrical arrangement in the text is that of the Ms., except that the point in 208 stands before **to** instead of after it. The meaning is 'the higher captives in this lofty city, who will not do this or worship this idol, which thou hast wondrously made for thyself.' But the peculiarity of alliteration in 208 suggests that after **to** a word beginning with *w* has been lost. *to wuldre*, 'to thy glory,' as in the *Christ*, 30, 57, would make good sense.

210. In the three other cases in the *Daniel* and in the eighteen of the *Genesis* the preterit of *andswarian* forms a half-verse by itself. The word is not found in the *Exodus*. Should **yrre** be omitted?

212. sceolde, plural.

215. 'ask favor from the worst,' *i. e.* the devil; here used of the idol. The gods of the heathen are often called devils in OE. But Sievers' change to *wyrsan* makes the metre normal, and 'the worse' is used in connection with *deofolgyldum*, idols, in the *Elene* 1040.

219 gelæste, plural.

221. þan (= *þon*); instr. 'thereby.' But as *þon* is rarely used except in certain phrases, it is possible that there is an error in the word.

222. facne may be an adverb (**to facne,** 'very wickedly') or a noun, 'fraud,' deceit. In the latter case, **to facne** is like **to þam wyrrestan** in 215, and means 'from the fraud,' the idol.

224. This verse is printed as a single one because it is thus pointed in the manuscript. Both halves are hypermetric as in the following one. Editions hitherto have made two verses of it, and assumed the loss of something from the text in the second one. But Graz corrects the metre by joining them, though without knowledge of the pointing of the manuscript.

226. gelæded is a careless spelling of *glæded* (= *gleded*) like **biliðe** for *bliðe* in 255.

239. The changes proposed by Hofer and Cosijn give correct metrical form. The arrangement in the text is that of the Ms., which implies the omission of a half-verse.

243. hine . . . on innan, 'into it,' *i. e.* into the furnace

246. onstealle is plainly an error, but none of the proposed corrections is quite satisfactory. The connection calls for an infinitive meaning 'to heat' or 'to be heated.' *onswælan* or *onswelan* would give this sense and the Northumbrian may have had *onsweala* (= WS. *onswælan*). Wülker's *on stealle* keeps the Ms. reading, but it is not clear what sense such a phrase can have here.

248. **þurh lust,** 'with joy,' gladly. The fire as a creature of Jehovah takes pleasure in slaying his foes.

249. **þonne gemet wære,** 'more than was fitting,' more than was planned or intended by the king.

258. **aldre generede**: apparently instrumental, 'because of saved life,' because their lives were saved.

264. **þen** is perhaps an error for *þe*, caused by the following **in,** and left for later correction.

265. Nearly all editors regard the first syllable of **fyrscyde** as an error of repetition and leave it out. But it is quite as easily explained as a careless spelling of *for-*, caused by the preceding word. The retention of **fyr,** moreover, keeps the hemistich hypermetric, like the others of the passage. As these occur in groups the presumption is in favor of the Ms. reading. — **we** is without doubt miswritten for *þe*.

266. **hweorf,** North. form for WS. *hwearf*. Or simply a scribal error? The Latin has *flamma . . . erupit et incendit quos reperit juxta fornacem.*

271–273. The metrical arrangement of the text is that of the manuscript, which leaves the last verse defective. The insertion after **him** of *æled*, or some word of like meaning would amend this. Grein assumes a loss after *ðry* in 241 and inserts *unforbærned*. Graz mends the metre by putting the first hemistich of 272 with the preceding verse, and the second with the following one, and this is perhaps preferable to the Ms. arrangement.

274, 275. 'It was therein just as when,' etc. Compare *gelicost swa*, 'just as if,' *Ascension* 411 [*Christ* 850]; *emne þon gelicost þe he ne cuðe*, 'just as if he knew not,' *Genesis* 1941.

279 ff. We have in vv. 283–332 a lyric passage, the 'Prayer of Azariah,' and in vv. 362–408 a second passage of the same character, the 'Song of the three Youths.' These lyrics with the accompanying narrative (*Daniel* 279–282, 333–361, 409–439) correspond to a poem that is preserved in the Exeter Book and is entitled by the editors *Azarias*. The first lyric with the preceding and following narrative has enough likeness in the two forms to warrant the opinion generally held, that vv. 279–361 of the *Daniel* are the same as vv. 1–72 of the *Azarias*, but the variations are too numerous to allow us to regard them as mere copies. One at least

has been worked over, the *Daniel*-passage presumably by the compiler of Part I.

If the usual view is correct, that the *Azarias* is the original of this part of the *Daniel*, it offers an interesting illustration of the way in which the compiler treated his sources. The argument for priority in date of the *Azarias* is based on the usual tests of grammar and metre, but unfortunately is not conclusive, and it is not impossible that we have in each an independent revision of an older production. To facilitate comparison, Canto i of the *Azarias* is printed below the text. Verses found in it but not included in the *Daniel* are noted by an inset ; those that occur in the *Daniel* but are lacking here have their position indicated by a blank. A lacuna of the *Azarias* due to the loss of part of a leaf is marked by inserted points.

281. dæda georn is faulty in metre. Comp the reading of the *Azarias*, 3.

288. This verse also is defective in metre. It can be amended and at the same time made satisfactory in sense by putting **eart** in the second half-verse with some appropriate epithet. Or perhaps, *swa þu eac sylfa, [soð drihten], eart.*

292. The object of **þurh** is missing : see the *Azarias*, 13. *þurh hyldo* there means, 'kindly,' graciously.

296. worhton seems to have here the sense of *geworhton*, 'earn,' deserve. Or should we read *geworhton* ? — **dyde**, plural ; comp. *dydon* in the *Azarias*.

298. It seems impossible to construe **burhsittendū**, unless like *burge weard*, *burh-ealdor*, *burh-weard*, it may mean 'prince,' 'king,' and be used here as an epithet of Jehovah, so that the meaning would be 'broke commands for their king,' broke the laws of God. The reading of the *Azarias* is much easier and better ; 'our fathers through pride broke thy laws when they occupied a city,' *i. e.* before they were carried away to Babylon.

301. heapum tohworfene, 'dispersed by throngs,' *i. e.* tribe parted from tribe ?

305. æhta gewealde means simply 'control.'

309. ana : join with **drihten**, 'thou only, eternal Lord.' But it has been pointed out that the form *ana* is found as a plural ; it may therefore be joined here with **usic**, if one prefers, or changed to *ane*.

310. The first hemistich seems to have only one stress. This is not infrequent in the poems of this manuscript; the next verse shows the same peculiarity, and parallel cases are frequent in Mod. Eng. poetry.

311. treowū, with reference to God's compact with Abraham. — **tirum fæst**, 'constant [or unchanging] in glories' is here equivalent to the compound *tirfæst*, glorious.

312. niða metrically = *niðða*, the proper form.

315–324. Comp. the Latin, *Dan.* iii, 36, *Quibus locutus es pollicens quod multiplicares semen eorum sicut stellas coeli et sicut arenam quae est in littore maris.* The English gives a good illustration of the way in which the poets amplified their originals.

316. in fyrndagum: join with **gehete**.

320. hat = *had*, a race or nation. Verses 320–323 are puzzling, both in text and in sense. It is clear that the unmeaning **me are** of the manuscript is an error and the correction to *in eare* is a natural one. Accepting this change we may render 'a race to be exalted as the stars of heaven bend their broad course, or as the sand of the sea-coast, of the shores of the main, along the salt water forms a foundation in the ocean' (or 'underlies' the ocean). This rendering assumes that þ in 321 stands for *þe*, as it does elsewhere so that **oð** þ = oððe (which Grein proposed to read); further that **gryndeð** is not from *grindan*, 'grind,' but a derivative of *grund*, 'bottom,' meaning to be a bottom for, to underlie, serve as a foundation. For the idea that the earth serves as a support for the sea, compare Boetius, ed. Sedgefield, p. 80, 14, þ *þæt hnesce* ⁊ *flowende wæter hæbbe flor on þære fæstan eorðan*; *for þā þe hit ne mæg on him selfū gestandan*. The sense of the corresponding passage in the *Azarias*, it will be noticed, is the same though differently expressed. Whether **sæfaroða** of the *Daniel* be retained or explained as an error for *sæwaroða* is immaterial, since the two words are used by the OE. poets interchangeably.

327. þ þ **caldeas**, etc. The second þ may stand for *þa*, which Thorpe proposed to read. But it may also stand for *þæt*, and be anticipatory of the sentence beginning with þ in 331: 'that the Chaldæans may learn this, . . . that thou alone art,' etc. In that case the ⁊, which is not in the *Azarias*, must be regarded as inserted by mistake. A third explanation is that þ

refers to **wuldor** in 326. The sentence then reads 'show thy art and might, so that the Chaldæans and many other nations shall have learned it (*i. e.* thy glory), and [shall have learned] that thou,' etc.

341. toswende may be in form pret. of either *swengan* or *swendan*; the latter, though not found elsewhere, gives exactly the sense needed, being causative to *swindan*, to 'die out,' 'vanish.' *Swengan*, on the other hand, is supported by the reading of the *Azarias*.

342. leoma, a North. form = *leoman*. — **hyre**, gen pl. = *hyra*. — **ne wæs owiht geegled**, impersonal: no harm was done to their bodies.

349. swylc . . . swylc = *qualis. . . talis.* 'as is the best weather, such was there in the fire.'

350. frean: scan as a dissyllable, the uncontracted form.

361. þurh gemæne word: Latin *quasi ex uno ore.*

362–408. The part of the Vulgate that corresponds to the song of the three youths is *Dan.* iii, 52–90, a passage not included in the English Bible. It is a formal production, each verse, as divided in the Latin, being a repetition with only slight changes. It consists of two parts: one contains six sections, the first of which is *Benedictus es Domine, Deus patrum nostrorum, et laudabilis et gloriosus et superexaltatus in saecula*, and the other five are repetitions of this with slight variations: the other contains 32 sections, of the form *Benedicite, sol et luna, Domino laudate et superexaltate eum in secula*: the changes being only in the names of the objects addressed, except that once the formula is varied to *Benedicat Israel . . . laudet et superexaltet.* The version given in our poem is like the original in being little else than a list of objects called on to praise the Lord. The part of the *Azarias* that corresponds to these 56 verses of the *Daniel* bears very little resemblance to them; not more than one might expect in two translations from the same original. Its most striking difference is in the insertion of moral reflections by the versifier.

Steiner has pointed out that in this lyric the author did not use the Vulgate as his original but a form preserved among the Vespasian Hymns entitled *Cantus trium puerorum*, with an interlinear translation in the Mercian dialect. The proof of this is found in

the agreement of the *Daniel* with the Hymn wherever the latter varies from the Vulgate. The cases of agreement are as follows:

The first part (*Daniel* iii, 52–56) is lacking.

The refrain, *laudate et superexaltate eum in secula*, is omitted.

Dan. iii, 59, is put before *Dan.* iii, 58.

Dan. iii, 71, 72, are put before *Dan.* iii, 67.

Dan. iii, 78, is put before *Dan.* iii, 77.

Dan. iii, 68–70, are condensed into one formula (Vulgate *rores et pruina . . . gelu et frigus . . . glacies et nives* becomes in the hymn *pruina et nives*; in *Daniel* **forstas ȝ snawas**).

The closing passage, *quia eruit . . . misericordia ejus* (*Dan.* iii, 88–90), is replaced in the hymn by an ascription of praise to the Trinity, and the *Daniel* follows this and not the Vulgate.

The variations of the *Daniel* from the Hymn are slight additions, omissions, transpositions, and variations of phraseology, most of which, we may assume, are due to the requirements of metre and alliteration. None of these can be credited to the influence of the Vulgate, for in the case of all of them the corresponding passages of the Vulgate and of the Hymn are alike. The explanation of the use of the Hymn by the poet is found, no doubt, in its use as a canticle in the services of the Church.

365. of roderum is not improved in sense by the change to *on roderum*, and as the Latin has *aquae omnes quae super coelos sunt*, we may emend **of** to *ofer*. — **gesceaft** seems to be masc. here. The proposed change of **rihtne** to *rihtre* is no help, since it gives a false form to **gesceaft**; the reading should be *rihte*, if we are not willing to assume masc. gender for **gesceaft**. The phrase **on rihtne gesceaft** means 'according to just decree,' and refers to the separation of the waters above the firmament from those below as narrated in *Gen.* i, 7.

367. ealle gesceafte may possibly be the poet's rendering of *omnes virtutes* of the Latin, which stands in this place in the list of objects, and was perhaps not clear to him. The interlinear version of the Hymn has *all megen*, *i. e.* mighty deeds, miracles, and the *Azarias* has *eal mægen eorþan gesceafta*.

369. sunna calls for no change: a masc. form is found elsewhere, both in Old English and in other Teutonic languages.

370. in hade: each one 'in its degree,' according to its rank or place in creation.

371. **domige**, plur. So too in the next verse and throughout the whole passage.

375. The plur. **þeostro** may be due to the Lat. *tenebrae* of the original.

391. **israela**, nom. pl. The same form is found in 750 and once in the Psalms, though the usual form is *israelas*.

392. **þinne**, apparently an error, as the connection shows. The change to *sinne* gives proper sense. But just at this point occurs the only clear omission. Verse 84 of the Vulgate has *sacerdotes domini* and 85 *servi domini*. Both are in the Hymn without change of form and are translated in the accompanying gloss by *biscopas drihtnes* and *ðiowas drihtnes*. Possibly their omission in the *Daniel* is explained by a fault in the manuscript. Hofer's emendation would give the meaning of *servi*.

395. **sellende**: there are frequent instances of the acc. sg. masc. of the pres. partic. with the ending *-e* for *-ne*.

396. A word is lacking as the faulty metre shows. Grein's *æfæstum* is only one of many possible emendations. The Latin has here *sancti et humiles corde*. As the first is expressed by **haligra** and **soðfæstra**, we may perhaps insert here *eadmodum*.

397. The scansion of the first half-verse would be improved by placing **ðec** first. Compare 91 and 355; also the following half-verse.

403. The sing. **wurðað** is due perhaps to **gast**, which the scribe mistook for the subject.

406. 'Thy life is honored' seems peculiar and Grein's change improves the sense.

409. Read *ealdor* with Grein. — **þeode**, gen. plur.

410. The corrector seems to have intended to emend **nehstan** to *nehstum*, but changed his mind, though he failed to erase the added stroke. This stroke partly covers a metrical point. All editors misread the Ms. as *nehstum*. The scansion calls for the older form *nehistan*; but see note on 310.

412. **þeoden** is no doubt an error but the change to *þeode* is not satisfactory. A plur. *þeodnas* would suit better. Hofer's *þeodend*, 'princes,' reproduces the meaning of the Vulgate *optimatibus*, but no such word is found in Old English elsewhere. — **syndon** corresponds here to the Vulgate *mistmus* and should be changed to *sendon*, unless it can be treated as a variant form.

415. **selfa** can hardly be correct; 'I do not deceive myself' would naturally require not **leogeð** but *leoge*. The change to *sefa* makes a much better reading, and improves the metre, since we seldom find a hypermetric hemistich standing alone.

421. The sing. **gædelinge**, if correct, refers to Azarias, who seems to be designated as leader by the fact that in the original the first prayer for help is put in his mouth. But the plural seems more natural.

424. **þrymmes**: 'for his majesty': *i. e.* for the manifestation of it in saving their lives.

434. Read *bende* with Grein. The metre is faulty; should we read *forburnen*?

435. **geborgen** [*wæs*]: impersonal, protection was given to their bodies.

444. **heredo** may be a North. form, but as the loss of final *n* in this form is unknown in later North. and rare in the older remains, it is probable that the scribe accidentally omitted the stroke that would have expressed the final *n*.

445. **hie** is best construed as subject of **stepton**, an object referring to the king being implied by the connection. The meaning of **stepton** is 'raised' or 'lifted.' It must refer here to mental or moral uplifting by instruction in the truth. Compare the modern use of *edify*. Zuptiza's *septon* (based on *septe soðcwidum*, *Elene* 530) gives good sense, if the meaning is 'instruct,' as is assumed, and improves the alliteration.

452. **him** and **his** refer to **waldend** in the preceding verse. 'He gave back to him (*i. e.* to Jehovah) the remnant of his people,' allowed them to worship Jehovah. See *Dan* iii, 95, 96 (28, 29, in English version).

453. **nahte** should mean here 'gave,' 'granted,' 'permitted.' It is hard to see how such a sense can be got out of *nagan*, 'not to have,' of which *nahte* is the regular preterit form. In view of the likeness in form of *r* and *n* in the manuscript, Dietrich's change to *rahte* may be accepted, but should be considered pret. of *ræcan*, not of *reccan*, as he calls it. — **ealdfeondum**, the Hebrews, ancient foes of the Chaldæans, or perhaps the three youths; see *Dan*. iii, 97 (30 in English version).

454 ff. Comp. *Dan*. iii, 30.

455. æfter duguðe, 'throughout the nation.' Comp. the Vulgate, *Dan.* iii, 97. *Tum rex promovit Sidrach Misach et Abdegnago in provincia Babylonis.*

464. ac is probably inserted by error from the next verse.

467. geðinges: in the sense of 'bring to pass,' cause to exist, *wyrcan* is found with a genitive.

477. The insertion of *dema* before **ælmihtig** would make both metre and alliteration satisfactory in this much-emended passage.

479. witigað, 'prophesies,' foretells events, reveals the future. The following verses contain an illustration of this divine favor shown to Daniel. Comp. *Dan.* ii, 19.

482. Read *soð* for **soðe?** Otherwise how is **swefnes** governed? 'The truth of a mysterious dream,' *i. e.* the true significance, the meaning.

484. eacenne gast, 'a great spirit' = a wise spirit. So in 136 **eacne modgeþances** = wise in mind.

490, 491. Two or three renderings of this sentence are possible on account of the ambiguity of the forms. Perhaps 'in the thought of his heart greater pride [grew up]' suits the story as well as any.

496. neh gewearð: 'became near,' affected or troubled him.

500. hlfode, error for *hlifode*, as all editors print it.

511. fleon like **ceorfan** governed by **het.** Compare the words of the angel in the Vulgate, where they are given as a direct quotation: *succidite arborem . . . fugiant bestiae*, etc.

521. his mod: here as in the original there is a change from the tree to that which it typifies, the king, though the language is much varied.

523. mæge is here used absolutely; 'stronger than that he should have power against him,' = one too strong for him to resist.

524. þæs may refer to the dream, 'fear of it,' fright from it, or may be an adverb, 'thereafter,' thereupon.

536. eft: should we read *oft*? So Cosijn.

537. mihta, 'powers,' *i. e.* mighty works, miracles.

542. hofe . . . funde: after *biddan* either an infinitive or a clause may be used, but the change from one to the other here is striking. The omission of *þæt*, usually used to introduce such dependent clauses, is not rare.

556. **foran . . . ȝ þonne**; 'first fall . . . and then lie?'

559. 'entrusted to the earth,' left in the ground.

562. 'so thy fortune shall lie,' *i. e.* shall fall and lie like the tree.

570. Read **gemyndgast** with all editors.

574. **mælmete**: 'time-food,' *i. e.* food at set times, meals, after the manner of men: here contrasted with the way in which beasts take their food, which the king was to follow during the period of his madness.

575. **rest witod**: 'appointed couch,' bed, another custom of men contrasted with that of the animals.

576. A verb *weccan*, 'to wet,' is found elsewhere, though rarely. It is not only appropriate here, but corresponds to the Latin *rore coeli infunderis*.

579. **rice** is perhaps a North. form kept unchanged. In that dialect the masc. nom. sing ends in *æ* or *e* as well as *a*.

582. **sæde onfenge**, 'bear seed' or fruit, *i. e.* grow again.

584. **anwloh** is found only here. The meaning seems to be the same as *ge-wloh*, 'adorned,' hence here 'without loss of beauty,' unharmed.

590. An object of **wyrcan** is needed for the sense and the metre is faulty. Dietrich's explanation of **wyrcan** as a noun (= *weorc*) is impossible, and Grein's proposed *witeleaste wyrcan* is metrically false. The Latin has *forsitan ignoscet delictis tuis*. The sense of this would be reproduced by reading *wyrcan bote*, or something of like meaning.

591. **fæstan**, 'to atone for by fasting,' as usually explained. But such a meaning is not found elsewhere, and we should expect a reference to alms rather than fasting, for the Latin has *peccata tua eleemosynis redime*. **fyrene fæstan** may well mean 'fast in sin,' 'bound by sin,' and limit **ðeode**, 589. If an object meaning 'amendment' be supplied with **wyrcan**, the sense of the original will be accurately expressed. The changes proposed by Hofer and Cosijn give the meaning 'become fixed in sin,' a notion not in the original, in which Daniel urges the king to amend his life with the hope of averting the threatened punishment. — **fær**, vengeance, punishment. The fundamental idea of *fær* is not 'fear,'

but something sudden or unexpected. The development of meaning to that of Mod. Eng. *fear* makes the latter in many places unsuited to render the OE. word.

595. **reccan** is perhaps only a misspelling of *recan*, reck. Forms with *cc* are frequent in Mss.

601. This verse according to modern usage in sentence-building should come after 603. But the arrangement is not unusual in Old English. In many cases the difficulty is lessened in print by the use of marks of parenthesis.

602. **þ** seems to stand here for *þe* and to refer to **burh**. So in the original, *Babylon magna quam ego aedificavi*.

603. **werede**, 'with [the aid of] his host.' But it is possible that the poet intended to reproduce the sense of the Latin in *robore fortitudinis meae*. So too **þurh wundor micel**, 'most wondrously,' corresponds to *in gloria decoris mei*.

606. **rice**: here again we seem to have a North. form for WS. *rica*.

607. Repeat in thought the verb **sealde**: '[had given] the world into his power,' etc.

610. **reste** may be a verb, pres. 1s., but the parallelism of **eard ⁊ eðel** makes it more probable that it is a noun, object of **agan**.

615. **woð**, 'voice,' 'speech' makes no sense. Unless we can regard it as a variant form of *wod*, it must be considered an error and changed to *wod*. There is an interchange of *d* and *ð* in many words and they are often interchanged also by mistake of the scribes.

628. **herewosa** is found only here and in *Gen.* 85: its conjectural meaning is warrior or king. The sentence runs, 'where far and wide he had carried in his heart the arrogance of a king.'

632. **nið geðafian** has given the commentators much trouble, as is shown by the variety of the emendations offered. But no change makes the passage much easier and Grein's explanation, 'to acknowledge his fault,' seems to be the simplest and most natural. The whole says no more in plain prose than 'came back and admitted his fault to men.'

634. The first half-verse is difficult of scansion unless **mætra** be treated as unstressed, which seems impossible in view of its im-

portance to the sense and its alliteration. *modgeþance*, proposed by Grein, makes a regular hypermetric hemistich, but such forms are seldom found standing alone. Possibly we have here a rare form of Type D, (⏜xx | ⏜x⏜.) Or may elision (*mæstr'on*) be assumed?

636. **æfter mandrihtne**, 'after [the exile of] the king.' So too in the next verse **æfter þam æðelinge**.

645, 646. 'did not put off the advice,' *i. e.* did not delay to follow it.

647. **þær he meld ahte**, 'where he had [power of] proclamation,' *i. e.* in all his kingdom. A proclamation, such as is implied here, is found at the end of *Dan.* iii, and another in *Dan.* vi, 25–27, but the poet perhaps had in mind the last four verses of chap. iv, which, though not called a proclamation, have the form of one.

657. This verse lacks alliteration, hence the proposed changes.

660. **lare sægde**: 'gave instruction,' *i. e.* acted as counsellor. The subject is **daniel** in the next verse, where **domas** [*sægde*] = 'was judge.'

675. The last canto is taken from the fifth chapter of *Daniel* and contains a part of the story of Belshazzar's Feast. — **þridde cneow**, 'third descendant,' grandson, disagrees with the original, which makes Belshazzar the son of Nebuchadnezzar. The plural **aferan**, too, in 671 implies an intervening ruler, since Belshazzar was the last of the dynasty. Probably, as Steiner points out, the writer follows Eusebius, who states that Evil-Merodach, mentioned as King of Babylon in 2 *Kings* xxv, 27, and *Jeremiah* lii, 31, was king after Nebuchadnezzar, and was succeeded by a younger brother, Belshazzar. The poet has inadvertently made him a grandson, since he did not succeed directly but after an intervening monarch.

678, 679. 'Then was the last day of this [circumstance], that the Chaldæans possessed royal power,' = the last day of the rule of the Chaldæan dynasty. See *Dan.* v, 30, 31. The idiom here used is very common in OE A sentence is given the construction of a noun, the case being indicated by *ðæs ðe*, *ðam ðe*, etc., at the beginning.

681. **ym** may be an error for *ymb* or *ymbe*, but is possibly a genuine form.

687. 'which no one had done.' **ongan** with an infin. often in OE. makes a phrase with the same force as *did* in Mod. Eng. An infinitive *gehogian* is to be supplied from the preceding verse.

690. welan brytnedon, 'dispensed wealth,' like other similar expressions means 'held rule,' 'was prince.'

692. bun, metrically a dissyllable, (= *buen*).

694. freasæde: a faulty spelling of *frasade*. The Ms. has **frea sæde** and it is probable that the scribe substituted familiar words by misreading his copy.

703. A word is lacking after **þā**. It must have begun with a vowel to furnish proper alliteration, and the meaning required is 'men,' warriors, princes, or the like. *æðelum* suits the passage, as would *eorlum* and various others. Verses 747, 748, suggested Grein's insertion of *on æht*, but this requires a further change of **þā** to *þa*.

706. clæne, understand *huslfatu* from above. But possibly **clæne** may be an adverb, 'entirely.'

709. hleoðor cyme, joyous sound, shouts of triumph.

717. Does **þ** stand here for *þa*? 'Then appeared to him a sign . . . that he,' etc.

727. gyddedon: talked of, discussed, debated.

738. ceapian, buy: here apparently = try to buy, make an offer. See *Dan.* v, 16.

739. burhge weardas: the princes of the realm as well as the king, hence the plural. For the spelling **burghe** see Siev. *Gram.* 214, 1), Rem. 5.

743. Comp. *Dan.* v, 17. The phrase **ofer folc** and others of like form are often found in connection with verbs meaning 'speak,' etc., and *ofer* expresses what is now expressed by 'to,' in the hearing of. So here, 'announce the judgments of the Lord to the people.' Compare **ofer sin mægen,** 758.

750. in æ hæfdon: 'had in ceremonies,' used in their worship; or 'kept in God's ark for [use in] worship.'

753. **þ** = *þa*, 'these'? The reference is to the vessels, further described as **goldfatu.**

758. ofer sin mægen: see note on 743. The reference here is to a formal proclamation. See note, 647.

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Besides general works, dictionaries, grammars, manuals of literature, etc., the following have been consulted in the preparation of the present edition.

FOR THE TEXT

Ms. Junius 11 in the Bodleian Library of the University of Oxford, England. This has been twice collated with the text of previous editions and notes taken of all peculiarities. Special care has been taken to reproduce the text of the manuscript as accurately as possible.

FOR THE HISTORY OF THE MANUSCRIPT

For information in regard to the history of the manuscript, its date, present condition, erasures, authorship of changes, etc., and for help in deciding the readings in doubtful cases:

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1705. Wanley, H., *Catalogus historico-criticus*. Oxford.

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EDITIONS AND TRANSLATIONS

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FOR INTERPRETATION, METRE, SOURCES, DATE, LITERARY CHARACTERISTICS, ETC., AND FOR SUGGESTED CHANGES OF TEXT

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1865. Grein, C. W. M., Zur Textkritik der angelsächsischen Dichter, *Germania*, x, 416.

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1885, 1887. Sievers, E., Zur Rhythmik des germanischen Alliterationsverses. I. *Beiträge zur Geschichte der deutschen Sprache und Literatur*, x, 451. II. *ibid.* x, 545. III. *ibid.* xii, 454.

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1904. Klaeber, F., Zu altenglischen Dichtungen, *Archiv für das Studium der neueren Sprachen und Literaturen*, cxiii, 146.

A general acknowledgment should be made also of help received from articles on metre, syntax, etc., that deal with the general subjects and touch on the poems of this volume only incidentally, if at all.

Glossary

[The order of words is strictly alphabetical, æ coming between ad and af, but initial þ and ð following t. Roman numerals indicate the class of ablaut verbs; WI, etc., that of the weak verbs; rd., the reduplicating; prp., the preteritive-present verbs; anv., the anomalous verbs. When the designations of mood and tense are omitted, 'ind. pres.' is to be understood, unless some other designation has just preceded; when of mood only, supply 'ind.' if no other has preceded, otherwise the latter. When no form of a word is given before a reference the leading word is to be supplied.

The references are intended to be complete, including all occurrences of each word in the text.

Words and references enclosed in square brackets are not found in the text but have been suggested as emendations, and will be found under the text or in the explanatory notes. It has not seemed necessary to include in this list, however, compounds whose meaning is clear from their elements, or supposed words not found in the OE. remains elsewhere. The meaning assigned to the latter by those that propose them is often not clear and sometimes impossible.

An interrogation point shows that the gender, meaning or construction given is not determined beyond question.]

ā, adv., *ever*, *always*; D. 189, 323, 595.

ābannan, rd., *call*, *summon*; imp. 2s. aban, D. 427.

ābēodan, II., *proclaim*, *command*; prt. 3s. abead, D. 509.

abraham, m., *Abraham*; ns. abraham, E. 380, 398, 419, gs. abrahames, E. 18, 273, 379, D. 193, ds. abrahame, D. 313.

ābrecan, IV., *break up*, *destroy*, *slay*, *storm*; inf. D. 688, 699, pp. asm. abrocene, E. 39, pp. uninfl. abrocen, D. 63.

ābregdan, III., *remove*; pp. uninfl. abroden. E. 269.

ābrēotan, II., *slay*, *destroy*; inf. E. 199.

ac, conj., *but*; E. 243, 416, 443, 457, 489, 513, D. 107, 118, 170, 198, 265, 274, 343, 464, 465, 489, 500, 530, 572, 575, 596, 646, 745, 757.

āceorfan, III., *cut off*; prs. 3s. aceorfeð, D. 567.

ācol, adj., *fearful, dreadful, frightened, afraid*; nsm. acol, D. 124, acul, D. 725, dpf. aclum, E. 580.

ācweðan, v., *say*; prt. 3s. acwæð, D. 282.

[**ācwincan**, III., *be quenched, die out.*]

ādfȳr, n., *fire of the funeral pile*; as. E. 398.

ādrencan, W1, *drown*; pp. uninfl. adrenced, E. 459.

ādrincan, III., *be drowned, be quenched*; prt. 3s. adranc, E. 77.

æ, f., *law, ceremony, right*; as. D. 106, 219, ds. D. 750.

æcræft, m., *knowledge of the law, religion*; ap. æcræftas, D. 19.

æcræftig, adj., *wise in the law, pious*; nsm. D. 741.

æfæst, adj., *pious*; npm. æfæste, D. 271, apm. æfæste, D. 89, 247.

æfen, n., *evening*; gp. æfena, E. 108.

æfenlēoð, n., *evening song*; ns. E. 201; as. E. 165.

æflāst, m., *wandering*; dp. æflastum, E. 474.

æfre, adv., *ever*; D. 753.

æfter, adv., *after, behind, later, afterwards*; E. 105, 418, D. 139, 186.

æfter, prep. w. dat., *after, behind, in consequence of, at the will of, along, throughout, on, among, in, in respect to*: E. 5, 109, 132, 143, 195, 212, 299, 331, 340, 347, 350, 351, 396, 511, 565, D. 78, 317, 455, 570, 636, 637.

æghwæs, *in every way, wholly*; D. 107.

æghwæðer, pron., *each* (of two); nsm. E. 95.

æghwilc, pron., *each, every*; nsm. E. 351 (or neut. ?), asm. æghwilcne, E. 188.

ægnian, W2, *vex, torment*; inf. E. 265.

æht, f., *possession, power, control*; as. E. 11, D.

747, æhte, D. 34 (or ap.), gs. æhte, D. 756, np. æhta, D. 43, gp. æhta, D. 305, 391, dp. æhtum, D. 67.

ælbeorht, adj., *all-bright, radiant*, nsm. D. 336.

æled, m., *flame, fire*; ns. æled, D. 242, alet, D. 253.

ælfaru, f., *whole host*; ds. ælfere, E. 66.

[**ælfylce**, n., *whole host?* or *foreign host?*]

ælmiht, adj., *almighty*; asm. ælmihtne, D. 195 (?).

ælmihtig, adj., *almighty*; nsm. D. 367, 400, 425, 477, 484, 493, gsm. ælmihtiges, D. 272.

ælmysse, f., *alms*; as. ælmyssan, D. 586.

ænig, adj., *any*; nsm. E. 456, 509, D. 669, dsf. ænigre, E. 326 (or gsf. ?).

ær, adv., *earlier, before, formerly*; E. 28, 138, 141, 285, 458, D. 116, 166, 482, 556, 627, 654, 687, 705, 750.

ær, prep., *before, ere*; w. dat. D. 587, w. inst. D. 35.

ær, conj., *before*; D. 591. (The phrase ær ðam in the same sense, D. 587).

ærdæg, m., *dawn*; ds. ærdæge, E. 198.

ærdeað, m., *early death*; as. E. 540.

æren, adj., *of brass, brazen*; dpm. ærenum, D. 519, dpf. ærnum, E. 216.

ærendboc, f., *message, letter*; ap. ærendbec, D. 734.

ærende, n., *message*; as. E. 519.

ærest, adv., *first*; D. 133, 185.

ærglæd, adj., *bronze-bright*, i. e. *armed*; npm. ærglade, E. 293.

æsælan, WI., *bind, fasten*; pp. uninfl. æsæled, E. 471.

æt, prep. w. dat., *at*; E. 37, 128, 267, 415, 467, D. 17, 31, 35, 523, 547, 695, 751.

æt, f., *food*; as. æte, D. 505, gs. ætes, E. 165.

ætberan, IV., *bring forward, show*; prt. 3s. ætbær, D. 537.

ætgædere, adv., *together*; E. 190, 214, 247.

æthan ?, *Etham*; gs. æthanes, E. 66.

[**ætniman**, IV., *take away*; inf. E. 415.]

ætȳwan, W1., *show*; pp. nsn. ætywed, D. 495.

æðele, adj., *noble*; gsn. æðelan, E. 227, apm. D. 89.

æðeling, m., *prince, man, warrior*; ns. D. 524, ds. æðelinge, D. 489, 550, 637, np. æðelingas, D. 689, gp. æðelinga, D. 734.

æðelu, f., *origin, race, quality, nobility, high rank*; as. æðelo, E. 339, 353, dp. æðelum, E. 186, D. 193.

āfæran, W1., *terrify*; pp. uninfl. afæred, E. 447.

āfæstnian, W2., *fasten, make fast, defend*; pp. nsf. afæstnod, D. 40, pp. uninfl. afæstnod, E. 85.

āfaran, VI., *go out*; prt. 3p. aforon, D. 6.

āfeallan, rd., *fall*; inf. D. 556.

afera, m., *son, descendant*; np. aferan, D. 671.

afrisc, adj., *African*; nsf. afrisc, E. 581.

āgan, prp., *possess, own, hold*; inf. E. 317, D. 62, 611, prt. 3s. ahte. E. 514, D. 647, prt. 3p. ahton, D. 443, 679, neg. prt. 3s. nahte, D. 453(?).

āgangan, rd., *come to pass, take place*; pp. asn. agangen, D. 269.

āgen, adj., *own*; asn. E. 419.

āgend, m., *owner, lord*; ns. E. 295.

āgēotan, II., *pour out, waste, destroy*; prt. 3s. ageat, E. 515.

āgifan, V., *give up, give back*; prt. 3s. agæf. D. 452.

āglac, n., *distress, torment*; as. D. 237.

āhebban, VI., *lift, raise*; prt. 3s. ahof, E. 253, prt. 3p. ahofon [E. 583], pp. uninfl. ahafen, E. 200.

āhicgan, W1., *think of, find out*; inf. D. 130, 147.

āhlēapan, rd., *leap forth, stand forth*; prt. 3s. ahleop, E. 252.

[**ahsian**, W2., *ask.*]

āhweorfan, III., *change, turn*; prt. 3s. ahwearf, D. 629.

āhȳdan, wi., *hide, conceal*; inf. E. 115.

ālǣdan, wi., *lead forth*; prt. 3s. alædde, E. 187.

ālǣtan, rd., *let loose, set free, allow*; prs. 3s. alæt, D. 589, pp. npn. alæten, D. 262.

ald, adj., *old*; see **eald**.

aldor, m., *prince, lord*; ns. E. 12, D. 183, 548, 645, 676, 687, 712, 753, 757, as. E. 31, 270.

aldor, n., *life, age*, (to aldre, *forever*); as. D. 466, ds. aldre, E. 425, D. 258, 449, 592.

aldordōm, m., *princely power, rulership*; as. D. 640, gs. aldordomes, D. 681.

aldorfrēa, *prince, lord*; ns. D. 46.

aldorlegu, f., *life-course, life, destiny*; as. aldorlege, D. 139.

ālesan, v., *pick out, choose*; pp. nsn. alesen, E. 228, pp. uninfl. alesen, E. 183.

ālet, see **ǣled**.

[**alh**, m., *temple, fane*; as. E. 392.]

alhn, error for **alh**? E. 392.

alhstede, m., *city*; as. D. 689, ds. ealhstede, D. 673.

alwalda, m., *all-ruler, Lord*; ns. E. 11.

alwiht, f., (only in plural), *all creatures, all things*; gp. alwihta, E. 421, D. 14, 283.

ālȳfan, wi., *grant, permit*; pp. nsm. alyfed, E. 533, pp. uninfl. alyfed, E. 44.

ālȳsan, wi., *release, set free*; prt. 3s. alysde, D. 451.

ān, adj., *one, each one, alone, a* or *an*; nsm. E. 313, 348, 353, D. 91, 272, 578, ana, E. 440, D. 309, 330, 425, 476, 564, 566, 614, 626, 760, asm. anne, D. 174, 422, asf. ane, D. 505, asn. [E. 145], gsn. anes, E. 305, apm. ane, D. 19, gpm. anra, E. 187, 227, gpn. anra, D. 369.

anbid, n., *waiting*; ns. E. 534.

and, conj., *and*; ⁊, E. 1, 10, 13, 19, 26, 27, 31, 57, 76, 93, 97, 185, 271, 275, 280, 309, 339, 371, 381, 394, 395, 427, 428,

430, 431, 433, 435, 506, 537, 546, 557, 588, 589, D. 6, 14, 52, 53, 60, 66, 67, 68, 89, 90, 94, 105, 138, 151, 162, 177, 211, 220, 228, 229, 248, 276, 282, 285, 287, 287, 290, 292, 293, 294, 303, 306, 311, 313, 314, 319, 326, 327, 328, 330, (?), 334, 338, 339, 340, 341, 346, 352, 353, 355, 356, 363, 364, 364, 367, 369, 370, 371, 372, 373, 374, 375, 375, 376, 377, 377, 378, 379, 382, 382, 384, 386, 388, 389, 390, 391, 393, 394, 397, 398, 402, 405, 417, 422, 426, 435, 442, 445, 453, 469, 470, 490, 503, 509, 511, 514, 514, 519, 520, 535, 539, 542, 545, 553, 554, 557, 558, 565, 568, 569, 576, 579, 582, 608, 611, 613, 633, 637, 665, 680, 692, 709, 715, 736, 740, 761, 763.

and, prep. w. acc., *to*, *into*; ȝ, E. 283 (?)

anda, m., *wrath*, *rage*; ds. andan, D. 343, 713.

āndæge, adj., *lasting a day*, *one day long*; asm. andægne, E. 304.

[**andraca**, m., *narrator*, *messenger*; E. 15.]

andrædan, rd., *dread*; inf. E. 266.

andsaca, m., *opponent*, *enemy*, *rival*; ns. D. 668, ȝsaca, E. 503, gs. E. 15.

andswarian, w2., *answer*; pret. 3s. ȝswarode, D. 134, 210, 741; prt. 3p. andswaredon, D. 127.

angetrum, n., *host*, *throng*; ns. E. 334.

angin, n., *beginning*; as. D. 125.

ānhȳdig, adj., *proud*; nsm. D. 604.

ānig, adj., *only*; asf. angan, E. 403 (cf. ǣnig).

anmēdla, m., *pride*; ds. anmedlan, D. 747.

ānmōd, adj., *resolute*, *bold*, *determined*; nsm. E. 203, D. 224.

annanias, m., *Hananiah*; ns. D. 91, 355, 397.

ānpæð, m., *lonely* or *narrow way*; ap. anpaðas, E. 58.

anwadan, vi., *invade*, *seize*, *capture*; prt. 3s. anwod, D. 17.

[**anwalh**, adj., *entire*, *sound*.]

[**anwig**, n., *duel*: E. 145.]

anwlōh, adj., *safe* ? *unharmed* ? nsn. D. 584.

ār, m., *messenger, servant*; ns. D. 550.

ār, f., *favor, honor*; as. are, D. 453.

ārǣdan, wi., *explain, interpret*; inf., D. 733; prt. opt. 3s., arædde, D. 740.

ārǣman, wi., *raise*; prt. 3s. aræmde, E. 411.

ārǣran, wi., *raise, set up*; prt. 3s., arærde, E. 295, D. 175; pp. uninfl. ared, E. 320.

ārcræftig, adj., *honorable, truthful*; nsm. D. 550.

āre, f., *honor*; ds., aran, E. 245, gp. arna, D. 294 (cf. ar).

ārēafian, w2., *part, divide*; pp. uninfl. areafod, E. 290.

āreccan, wi., *relate, tell*; inf. D. 133, 541, prt. opt. 3s. arehte, D. 740.

ārīsan, i., *arise*; inf. E. 217, prt. 3s. aras, E. 100, 129, 299.

āsceapan, vi., *make, create*; prt. 3s. asceop, E. 381.

āsecgan, w3., *say, tell*; ger. to asecganne, D. 129, prt. 3s. asægde, D. 156.

āsettan, wi., *set, put*; prt. 3s. asette, D. 492.

āstīgan, i., *arise, ascend, mount up, grow proud*; prs. 3s. astigeð, D. 494, prt. 3s. astah, E. 107, 302, 451, 468, D. 118, 596.

āswebban, wi., *kill, destroy*; prt. 3s. aswefede, E. 336.

ātēon, ii., *draw, move, draw out, make*; prt. 3s. ateah, E. 491, D. 649.

atol, adj., *dread, horrible*; nsn. E. 201, 456, asn. E. 165.

āð, m., *oath*; as. E. 432.

āþencean, wi., *think out, devise*; inf. D. 146.

āðswaru, f., *oath*; ds. aðsware, E. 559.

āwa, adv., *always*; E. 425.

āwacan, vi., *awake, be born*; prt. 3s. awoc, D. 675.

āwācian, w2., *weaken, fall away from, desert*; prt. 3p. awacodon, D. 220.

āweccan, wi., *awake, arouse, begin*; prt. 3s. awehte, D. 46.

āweorpan, III., *cast out, overthrow*; prt. opt. 3s. aworpe, D. 588.

āwinnan, III., *fight out, endure*; pp. nsn. awunnen, D. 653.

[**āwyrdan**, WI., *destroy.*]

āwyrgan, WI., *curse*; pp. nsm. awyrged, E. 533.

azarias, m., *Azariah*; ns. D. 91, 279, 355, adzarias, D. 397.

B

babilon, mf., *Babylon*; ns. D. 693, as. babilone, D. 688, 699, gs. babilone, D. 99, 104, 117, 209, 228, 255, 448, 460, 487, 600, 641, 682, babilones, D. 47, ds. babilone, D. 454, 659.

babilonie, m. pl., *the Babylonians, Babylon*; np. babilonige, D. 173, gp. babilonie, D. 167, dp. babilonia, D. 70, 164.

bǣl, n., *fire*; ds. bæle, D. 413.

bǣlblys, f., *blaze, flame*; as. bælblyse, E. 401, D. 231.

bælc, m., *covering, canopy*; ds. bælce, E. 73.

bærnan, WI., *burn, consume*; inf. D. 241.

bæðweg, m., *sea*; gs. bæðweges, E. 290.

baldazar, m., *Belshazzar*; ns. D. 676, 693.

bald, adj., *bold*; nsm. E. 253.

balde, adv., *boldly*; D. 200.

bān, m., *bone, limb*; dp. banū, D. 434.

bana, m., *slayer, destroyer*; ns. E. 39.

bānhūs, n., *body*; gs. banhuses, E. 524.

barenian, W2., ?? prt. 3p. barenodon, E. 471 (see note).

basu, adj., *scarlet*; apm. baswe, D. 723.

be, prep., *by, beside, on, according to, from*; E. 134, 243, 323, 324, 443, 563, D. 101, 423. be suðan, *south, on the south*; E. 69.

bēacen, n., *beacon, signal*; as. E. 320, D. 487, ds. beacne, D. 191, 729, gp. beacna, E. 345, dp. beacnum, E. 219.

beadosearo, n., *war-gear, armor*; as. E. 574 (or ap.).

beadumægen, n., *battle-strength, battle-host*; gs. beadumægnes, E. 329.

bēag, m., *jewel, treasure, wealth*; ap. beagas, E. 557.

bealubenn, f., *wound*; gs. bealubenne, E. 238.

bealusīð, m., "*bale-journey*," i. e. *death*; ds. bealusiðe, E. 5.

bealuspell, n., *ill news, dread tidings*; gp. bealospella, E. 511.

bēam, m., *tree, column*; ns. E. 111, 568, D. 544, 562, as. D. 518, 553, gs. beames, D. 507, np. beamas, E. 94, ap. beamas, E. 121, gp. beama, E. 249.

bearhtm, m., *noise, clamor, tumult*; ds. bearhtme, E. 65.

bearm, m., *bosom*; as. E. 375.

bearn, n., *child, son, descendant*; as. E. 415, 419, np. E. 28, 395, D. 193, 390, ap. D. 73, 358, dp. bearnum, D. 106, 625.

bearu, m., *grove, wood*; ds. bearwe, D. 499.

bēatan, rd., *beat, injure*; prt. 3s. beot, D. 264.

bebēodan, II., *bid, command, announce*; prt. 3s. bebead, E. 101, 215, 382, 521, D. 99, 469.

bebod, n., *command, law*; gs. bebodes, D. 82, ap. bebodo, D. 298.

bebūgan, II., *bend, turn*; prs. 3s. bebugað, D. 321.

becuman, IV., *come, come upon, befall*; prt. 3s. becwom, E. 135, 344, 447, 456, D. 186, 237, 345, 650, becom, E. 46.

befæðman, WI., *embrace, encompass*; inf. E. 429.

befaran, VI., *surround, enclose*; pp. npm. befarene, E. 498.

befēolan, III., *commit, entrust*; pp. uninfl. befolen, D. 559.

befōn, rd., *seize*; prt. 3s. befeng, E. 416.

beforan, adv., *before*; E. 93.

begitan, V., *find, get, take* (a journey); prt. opt. 3s. begete, D. 617.

behealdan, rd., *observe, take heed to*; prt. 3s. beheold, E. 109, 205.

behindan, adv., *behind*; E. 457.

behwylfan, WI., *vault over, cover*; inf. E. 427.

belecgan, WI., *belay, surround*; pp. npm. belegde, D. 295.

bellegsa, m., *mortal terror*? ds. bellegsan, E. 121 ? (error for bælegsan ?)

belūcan, II., *enclose, shut up, imprison*; prt. 3s. beleac, E. 457, pp. npm. belocene, D. 695, npf. E. 43.

[**bēme**, f., *trumpet*; dp. benum, E. 216 (error for bemum ?)]. See **bȳme**.

[**bend**, f., *bond, fetter*; np. benne, D. 434 (error for bende ?)]

bene ? E. 216, see **bēme**.

benn, f., *wound*; np. benne, D. 434 ? (error for bende ?)

bēodan, II., *announce, proclaim, foretell, portend, bid, command*; prt. 3s. bead, E. 352, D. 646, prt. opt. 3s. bude, D. 132, 528, 541, 544, 740, prt. 3p. budon, D. 27.

bēohata, m., *leader, prince* ? ns. E. 253.

bēon, anv., *be*; inf. D. 557, prs. 3s. bi̇ð, E. 526, 537, 564, D. 349, 574, 583, imp. pl. beoð, E. 259.

beorh, m., *mountain, hill*; as. E. 386, np. beorgas, D. 382, dp. beorgum, E. 132, 212, burgum, E. 222 ?

beorhhlið, n., *hill-slope, hill*; np. beorhhli̇ðu, E. 449.

beorht, adj., *bright, glorious*; nsm. E. 415, 524, D. 9, 373, 499, asn. E. 219, apf. beorhte, D. 710, superl. nsm. beorhtost, E. 249.

beorhtrodor, m., *sky, firmament*; as. E. 94.

beorn, m., *man, warrior*; ns. D. 99, np. beornas, E. 375, ap. beornas, D. 231, 427, gp. beorna, E. 401, 564, D. 70.

beornan, III., *burn, be consumed*; prt. 3p. burnon, D. 252.

bēorsele, m., *beer-hall, banquet-hall*; ap. beorselas, E. 564.

bēot, n., *threat, danger*; ds. beote, D. 264.

[bēothāta, m., *leader.*]

beran, IV., *bear, carry, bring*; inf. E. 219, D. 703, 754, prs. 1s. bere, D. 743, prs. 2p. bereð, D. 142 (?), prs. 3p. beraþ, D. 478, prt. 3s. bær, D. 627, prt. 2s. bere, D. 747, prt. 3p. bæron, E. 59, 332, D. 121, 245, 475, prt. opt. 3p. bæron, E. 193.

berēafian, W2., *plunder, rob*; prt. 3p. bereafodon, D. 59, pp. uninfl. bereafod, E, 45.

berēnian, W2., *arrange, plan, cause, make*; prt. 3p. berenodon, E. 147, pp. barenod, E. 471 (?).

berēofan, II., *bereave, deprive, rob*; pp. isn. berofene, E. 36.

berhtmhwæt, adj., *swift, quick*; npn. berhtmhwate, D. 380.

berstan, III., *burst*; prs. pt. nsm. berstende, E. 478, prt. 3p. burston, E. 484.

besēon, V., *look to*; prt. 3s. beseah, D. 651.

besnǣdan, W1., *cut off, deprive* (by cutting); inf. D. 513, pp. nsn. besnæded, D. 555.

bestēman, W1., *bedew, wet, soak*; pp. uninfl. bestemed, E. 449.

beswǣlan, W1., *scorch, singe*; pp. nsn. beswæled, D. 437.

beswīcan, I., *deceive, seduce*; prt. 3s. beswac, D. 29, 751.

bētan, W1., *improve, help*; inf. beton, E. 131 (or prt. 3p. for betton ?).

betera, adj., *better*; asm. beteran, E. 269, 531, D. 641.

beþeccan, W1. *cover, protect*; prt. 3s. beþeahte, D. 238, pp. npn. beþeaht, E. 60.

bewindan, III., *encircle, encompass*; inf. D. 601.

bewrecan, V., *exile, banish*; prt. 3p. bewræcon, D. 304.

bewrēon, I., *enwrap, enclose, defend*; pp. npf. bewrigene, D. 44.

bīdan, I., *wait, await*; prt. 3s. bad, E. 213, 300, 551, prt. 3p. beodan, E. 166.

biddan, V., *bid, pray, en-*

treat; prs. 1p. biddaŏ, D. 294, prs. opt. 2p. bidde, E. 271, prt. 3s. bæd, D. 541, prt. 3p. bædon, D. 358.

bill, n., *sword*; gp. billa, D. 708, dp. billum, E. 199.

bilswæŏ, n., *wound*; np. bilswaŏu, E. 329.

bindan, III., *bind*; prt. 3s. band, E. 15.

biter, adj., *bitter*; nsm. bitera, D. 223.

blāc, adj., *bright, shining*; gsn. blacan, D. 245, npm. blace, E. 111, npn. blace, D. 380, apm. blace, E. 121, dpn. blacum, E. 212.

blæd, m., *fortune, abundance, prosperity, sway*?; ns. E. 546, 564, D. 454, 562, as. E. 318, D. 164, 682, 708, 762, ds. blæde, D. 600.

blæd, see **blēd**.

blæst, m., *tumult*? *uproar*?; as. E. 290.

bland, n., *blending, mixture*; ns. E. 309.

blēd, f., *leaf, branch, fruit*; np. bleda, D. 517, dp. bledum, D. 507, blædum, D. 499, 513.

bletsian, w2., *bless*; inf. D. 358, prs. 1p. bletsiaŏ, D. 399, prs. opt. 3s. bletsie, D. 389, prs. opt. 3p. bletsige, D. 380.

blīcan, I., *shine, gleam, glitter*; inf. D. 544, prt. 3p. blicon, E. 159.

bliŏe, adj., *glad, joyful*; nsm. D. 117, npm. E. 584, D. 252, biliŏe, D. 255.

blīŏemōd, adj., *glad-hearted*; nsm. D. 712, npm. bliŏemode, D. 252 (?).

blōd, n., *blood*; ns. E. 463, ds. blode, E. 449.

blōdegesa, m., *mortal terror, fear of death*; ds. blodegesan, E. 478.

bōc, f., *book*; gp. boca, D. 82.

bōcere, m., *book-man, wise man, author, writer*; np. boceras, E. 531, dp. bocerum, D. 164.

bōcstæf, m., *letter*; ap. bocstafas, D. 723, 739.

bodigean, w2., *announce*; inf. E. 511.

[**bodhata**, m., *herald*.]

bōg, m., *limb, leg*; dp. bogum, E. 171, 499 (?).

bolgenmōd, adj., *angry, enraged*; nsm. D. 209.

bord, n., *shield*; as. E. 253.

bordhrēoða, m., *shield-covering, shield*; ds. bordhreoðan, E. 236 (or as. ?), np. bordhreoðan, E. 159, ap. bordhreoðan, E. 320.

bōt, f., *boot, addition, help, safety*; as. bote, E. 5, 584, ds. bote, D. 200.

[**botlgestrēon**, n., *household goods.*]

brād, adj., *broad, large*; asm. bradne, D. 321, asn. brade, E. 557.

brǣdan, wi., *extend, spread out*; prt. 3p. brǽddon, E. 132.

bræsen, adj., *brazen, strong, bold*; nsm. brǽsna, D. 448, npm. bresne, D. 173.

brand, m., *brand*; ap., brandas, D. 245.

brecan, iv., *break*; prt. 3s., bræc, E. 251, prt. 3p., brǽcon, D. 298.

bregdan, iii., *move, strike* (tents); prt. 3p., brudon, E. 222.

brego, m., *prince, king*; ns. D. 47, 255, 427.

brēman, wi., *extol*; prs. 1p., bremað, D. 405.

brēme, adj., *glorious, illustrious*; nsm., D. 104.

brengan, wi., *bring*; prt. 3s., brohte, E. 259, D. 755.

brēost, n., *breast*; dp., breostum, E. 269, 524.

brēostgeðanc, n., *thought*; dp., breostgeðancum, D. 399.

brēostloca, m., *bosom*; ds. breostlocan, D. 167.

brēostnet, n., *breast-net, mail, armor*; as. E. 236.

bresen, see **brǽsen**.

brim, n., *sea*; ns. E. 478, 290 (? MS. bring), [as. D. 321], np. brimu. E. 573.

brimfaroþ, n., *sea-shore*; gs. brimfaroþæs, D. 321.

bring, MS. reading of E. 290; error for **brim**?

bringan, iii., *bring*; pp. nsm. brungen, D. 82.

brōðorgyld, n., *vengeance for brothers*; as. E. 199.

brūn, adj., *brown*; nsm. E. 499 (?); apm. brune, E. 70.

bryne, m., *fire, blaze*; ns. D. 264, as. D. 245, 454, 460.

brytnian, w2., *bestow, distribute*; prt. 3p. brytnedon, D. 690.

bryttian, w2., *use, enjoy*; prs. 3p. bryttigað, E. 376, prt. 3p. bryttedon, D. 671.

būan, w1., *inhabit*; prs. opt. 3p. bun, D. 692.

[**būgan**, ii., *bend, bow.*]

burh, f., *castle, stronghold, city*; ns. D. 608, as. E. 557, D. 600, 665, gs. burge, D. 173, burghe, D. 739, ds. byrig, E. 66 (?) D. 38, 54, 95, 188, 206, 672, gp. burga, D. 63, 676, 693, 712, dp. burgum, E. 511, 222 (? for beorgum), D. 9.

[**burhgeweard**, m., *prince*; np. burhgeweardas, D. 739 ? So read by some instead of **burghe weardas**.]

burhhleoð, n., *hill, fortress*; ap. burhhleoðu, E. 70. See **beorhhlið**.

burhsittende, adj., *city-dwelling, living in the city*; np., burhsittendū, by error for burhsittende ? D. 298, dp., burhsittendum, D. 659, 723, 729.

burhstede, m., *city*; ds. D. 47.

burhware, m. pl., *citizens*; ap. D. 179.

[**burhweall**, m., *city-wall*; E. 39.]

burhweard, m., *watchman*; ap., burhweardas, E. 39.

būtan, prep. w. acc., *except*; D. 571.

buton, E. 249 ? (error for bidan ?)

bylywit, adj., *kind, gracious*; nsm. D. 362.

bȳme, f., *trumpet*; ns. E. 132, gs. byman; D. 179, np. byman, E. 159, D. 192, ap. byman, E. 222, dp. benum, E. 216 ? (error for bemum ?).

byrnan, iii., *burn, be on fire*; prs. pt. nsm. byrnende, E. 111, nsn. byrnende, D. 373, asm. byrnende, E. 73, D. 413, prt. 3s. barn, E. 115. See also beornan.

C

cæg, f., *key*; dp. cægum, E. 525.

caldeas, m. pl., *Chaldeans*; np. D. 327, 679, 705, gp. caldea, D. 42, 95, 427, 599, 667, 701.

camp, m., *battle, fight*; ds. campe, E. 21.

cananeas (?), m. pl., *Canaanites*; gp. cananea, E. 445, 556.

carlēas, adj., *unscrupulous*; npn. carleasan, E. 166.

ceald, n., *cold*; ns. D. 376.

cēapian, w2., *buy, bribe*; inf. D. 738.

ceaster, f., *city*; as. ceastre, D. 599, ds. ceastre, D. 42, 706.

cempa, m., *warrior*; np. cempan, D. 706.

cēn, adj., *keen, bold*; gpm. cenra, E. 356, superl. asn. cenost, E. 322.

cennan, w1., *beget, give birth to*; prt. 3s. cende, E. 356. pp. nsn. cenned, D. 318.

ceorfan, iii., *cut, cut down*; inf. D. 510.

cēosan, ii., *choose*; prt. 3p. curon, E. 243, D. 32, 480.

cīgean, w1., *summon, call*; inf. E. 219.

cinberg, f., *chin-guard, visor*; as. cinberge, E. 175.

cist, f., *company*; gp. cista, E. 229, 230.

clǣne, adj., *clean, pure*; apn. D. 706 (or adv., *entirely* ?).

clamm, m., *fetter*; dp. clammum, D. 519.

cnēoriss, f., *race, nation, posterity*; dp. cneorissum, E. 3, D. 318.

cnēow, n., *knee*; dp. cneowum, D. 180.

cnēow, n., *generation, descendant*; ns. D. 675.

cnēowmǣg, n., *kinsman*; np. cneowmagas, E. 185, gp. cneowmaga, E. 318, 435, cneomaga, E. 21, dp. cneomagum, D. 701.

cnēowsibb, f., *race, nation*; as. cneowsibbe, E. 356.

cniht, m., *boy, youth*; as. E. 406, np. cnihtas, D. 83, 196, ap. cnihtas, D. 89, 430, gp. cnihta, D. 225, dp. cnihtum, D. 471, 474, cnihton, D. 266.

corðor, n., *troop, host, pomp*; gs. corðres, D. 95, ds. corðre, E. 191, 466.

cræft, m., *art, craft, power, might, work, wisdom, virtue*; ns. E. 245 (or as. ?), D. 737, as. D. 32,

83, 327, 535, 594, ds. cræfte, E. 84, 437, np. cræftas, D. 393, ap. cræftas, D. 225, 485, dp. cræftum, E. 30.

cringan, III., *fall, perish*; prt. 3p. crungon, E. 482.

cuman, IV., *come*; inf. D. 552, 721, prs. 2s. cymst, D. 584, 3s. cymð, E. 540, prs. opt. 3s. cyme, D. 587, 3p. cyme, D. 516, prt. 3s. cwom, E. 91, 202, 417, D. 149, 178, 338, 662, com, E. 508, D. 110, 639, 735, prt. 3p. comon, E. 341, D. 93, 730, prt. opt. 3s. cwome, D. 509, 697, come, E. 475, D. 512.

cumbol, n., *image, standard, ensign*; ds. cumble, D. 180, np. cumbol, E. 175.

cunnan, prp., *know, know how, be able, can*; prs. 1s. can, D. 744, 2p. cunnon, D. 141, 3p. cunnon, E. 373, 436, prt. 3s. cuðe, E. 351, 2p. cuðon, D. 138, 3p. cuðon, E. 28, 82, D. 257.

cunnian, W2., *try, test, prove*; prt. 3s. cunnode, E. 421, D. 530.

cūð, adj., *known, familiar, famous*; nsn. E. 191, D. 481, asn. D. 196, gsn. cuðes, E. 230, superl. nsn. cuðost, D. 691.

cwalu, f., *torture, slaughter*; ds. cwale, D. 225.

cwealm, mn., *pain, death, destruction*; ns. cwelm, D. 667, ds. cwealme, E. 469, D. 474.

cwelm, see **cwealm**.

cwēn, f., *wife, woman*; dp. cwenum, E. 512.

cweðan, V., *say, speak*; inf. D. 530, prs. 3p. cweðað, D. 425, prt. 3s. cwæð, D. 416, 549, 554, 654, 714, 3p. cwædon, D. 360.

cwyldrof, adj., *savage*; npn. E. 166.

cyme, m., *coming, approach*; as. E. 179.

cȳme, adj., *glad, glorious*; asn. D. 709.

cynegōd, adj., *good, excellent*; npm. cynegode, D. 196, 432.

cynerīce, n., *kingdom*; ap. cynericu, E. 318.

cyneðrymm, m., *royal host*; ds., cyneðrymme, D. 705.

cynig, see **cyning**.

cyning, m., *king*; ns. E. 9, 141, 175, 390, 421, D. 95, 100, 135, 161, 224, 246, 430, 528, 599, 621, 667, 701, cynig, D. 268, as. D. 198, gs. cyninges, D. 416, 435, ds. cyninge, D. 129, 148, np. cyningas, E. 185, 191, 466.

cynn, n., *race, nation, generation*; ns. cyn, E. 29, 145 (or pl. ?), 310, D. 7, 42, 734, as. cynn, E. 198, 351, cyn, E. 14, 265, 358, 556, D. 23, 57, 69, gs. cynnes, E. 227, 435, ds. cynne, E. 351.

[**cynrun**, n., *generation*.]

cyre, m., *choice ? return ?*; ns. E. 466.

cyrm, m., *noise, uproar*; ns. E. 107.

cyrman, w1., *make an outcry, cry*; prt. 3p. cyrmdon, E. 462.

[**cyrr**, m., *turn, retreat ?*]

cyrran, w1., *turn, come, go*; prt. 3p. cyrdon, D. 432.

cyst, f., *choice, best of*; ns. D. 349 (compare cist).

cȳðan, w1., *make known, show, tell*; prt. 3p. cyðdon, D. 97 (error for cyðan ?).

D

dǣd, f., *deed, act, evil deed, crime*; gp. dæda, D. 281, dp. dædum, E. 542.

dǣdhwæt, adj., *bold in deeds*; npm. dædhwatan, D. 352.

dǣdlēan, n., *reward of deeds, requital*; as. E. 263.

dǣdweorc, n., *deed, work*; ds. dædweorce, E. 577.

dæg, m., *day*; ns. E. 47, 542, D. 158, 374, gs. dæges, D. 348, ds. dæge, E. 263, D. 276, 700, gp. daga, D. 286, dp. dagum, E. 97.

dægsceald, m., *shield by day*; gs. dægscealdes, E. 79.

dægweorc, n., *day's work, work, deed*; as. E. 151, 519, gs. dægweorces, E. 315, 507.

dægwōma, m., *dawn*; ns. E. 344.

dælan, w1., *divide, share,*

take as one's share, obtain, possess; inf. E. 586, D. 2, 21, prs. 3p. dælaŏ, E. 539.

daniel, m., *Daniel*; ns. D. 150, 158, 163, 168, 481, 531, 547, 593, 654, 661, 735.

dauid, m., *David*; gs. dauides, E. 389.

dēad, adj., *dead*; apm. deade, E. 266, gpm. deadra, E. 41.

dēaŏ, m., *death*; ns. D. 223, ds. deaŏe, E. 34, 448, D. 143.

dēaŏdrepe, m., *death-blow*; ds. E. 496.

dēaŏstede, m., *place of death*; ds. E. 591.

dēaw, mn., *dew*; ns. D. 371.

dēawdrias, ? *dewfall* ? ns. D. 276.

dēawig, adj., *dewy, sparkling*; nsn. E. 344.

dēawigfeŏere, adj., *dewy-winged*; npm. E. 163.

dēma, m., *judge*; ds. deman, D. 71.

dēman, wi., *judge, adjudge*; prs. 3s. demeŏ, E. 543.

dēofol, n., *devil*; gs. deofles, D. 32, np. deoflu, D. 749, dp. deoflum, D. 764.

dēofoldæd, f., *crime*; dp. deofoldædum, D. 18.

dēofolgyld, n., *devil-image, idol*; np. E. 47.

dēofolwĭtga, m., *magician*; np. deofolwitgan, D. 128.

dēop, adj., *deep, profound, great, important*; nsn. E. 507, asm. deopne, D. 534, asn. E. 315, 519, superl. asm. deopestan, E. 364.

dēop, n., *deep, abyss*; as. E. 281.

dēor, adj., *fierce, vehement*; nsm. D. 371.

dēor, n., *beast, wild animal*; np. E. 166, D. 388, ap. D. 576, gp. deora, E. 322, D. 661, dp. deorum, D. 557.

dēore, adj., *dear, beloved*; npm. E. 186, superl. nsf. dyrust, D. 37, npm. uninfl. dyrust, D. 36 (error?).

dēormōd, adj., *strong-souled, brave*; npm. deormode, D. 171, gpm. deormodra, E. 97.

derian, wi., *harm*; prt. 3s. derede, D. 273.

dira, m., *Dura*; as. diran, D. 171.

dōm, m., *judgment, interpretation, decision, doom, law, council, assembly, wisdom, glory*; ns. D. 128, 455, 654, as. D. 143, 163, 190, 477, 761, ds. dome, E. 571, D. 150, 531, 547, np. domas, D. 286, ap. domas, E. 2, D. 32, 661, 744, gp. doma, E. 521.

dōmian, w2., *glorify*; prs. opt. 3p. domige, D. 371, 398 (or 3s. ?).

dōn, anv., *do, practice, make, cause, put, place*; inf. D. 23, 520, prs. 3s. deð, D. 493, prt. 3s. dyde, D. 72, 183, 187, 488, 3p. dydon, D. 257, dyde, D. 296, prt. opt. 3p. dæde, D. 101.

[**dor**, n., *door*.]

drēam, m., *joy, pleasure, happiness*; ns. E. 532, gs. dreamas, D. 30, 115, ds. dreame, E. 547, D. 257, ap. dreamas, D. 440.

drēamlēas, adj., *joyless, forlorn*; nsn. D. 557.

drēarung, f., *fall, falling*; ns. D. 348.

dren ? E. 364 (error for drenc- or drence- ?).

[**drencflod** or **drenceflod**, m., *deluge*; gp. drencfloda, E. 364.]

drēogan, ii., *endure, suffer*; prt. 3s. dreah, E. 49, prt. 3p. D. 237.

drēor, m., *blood*; ds. dreore, E. 151.

drēosan, ii., *fall*; prt. 3p. druron, E. 47.

driht, f., *people, host*; np. drihte, E. 496, gp. drihta, E. 79.

drihten, m., *lord, the Lord*; ns. E. 8, 25, 91, 92, 262, 521, 542, 559, D. 12, 87, 130, 292, 309, 330, 381, 396, 403, 404, 476, 547, 612, 716, 761, as. E. 546, 576, D. 194, 257, 281, 359, 444, gs. drihtnes, D. 32, 437, 465, 720, 744, ds. drihtne, D. 37, 150, 220, 455, 593, 735.

drihtenweard, m., *lord, king*; ns. D. 534.

drihtfolc, n., *folk, nation*; gp. drihtfolca, E. 34, 322, 591.

drihtnē, m., *corpse*; dp. drihtneum, E. 163.
drincan, III., *drink*; inf. D. 749.
dropa, m., *drop*; gp. dropena, D. 348.
druncen, adj., *drunken*; npm. druncne, D. 18.
drȳge, adj., *dry*; npm., E. 283.
dryrman, W1, (or **dryrmian**, W2. ?); prt. 3s., dryrmyde, E. 40 (error for drysmyde ? See note).
[**drysmian**, W2., *grow dark* ? see **dryrman**.]
dugoð, f., *courage, power, advantage, nation, men, host*; ns. E. 41, 91, 547, as. E. 501, dugeðe, E. 183 (or gp. ?), D. 744, gs. duguðe, E. 228, ds. duguðe, D. 87, 455, gp. dugoða, D. 37, dp. dugeðum, D. 764.
dȳgol, adj., *secret*; asn. dygle, D. 130 (?), gsn. dyglan, D. 481.
[**dȳran**, W1., *hold dear, love.*]
dȳgle, adv., *secretly*; D. 130 (?).
dyre, see **dēore**.

E

ēac, adv., *besides, also*; D. 57 (error for ic ?), 68, 271, 288, 506, 512, 518, ec, D. 304 ?
ēac, prep., w. inst., *besides, in addition to*; E. 245, 374, 381, 546, D. 296.
ēacen, adj., *increased, large, great*; asm., eacenne, D. 484, npm. eacne, D. 136.
ēad, n., *fortune, prosperity*; as. E. 339, D. 671.
ēadge, adv., *happily, prosperously*; D. 1 ? see **ēadig**.
ēadig, adj., *prosperous, happy*; npm. eadge, D. 1 (or adv. ?), apm. eadige, E. 545, gpm. eadigra, E. 4.
eafera, m., *son, heir*; as. eaferan, E. 412.
ēage, n., *eye*; dp. eagum, E. 278, 413 (error ?), D. 418, eagan, E. 179.
[**ēagorlaf**, f., *sea-remnant.*]
eald, adj., *old*; asf. ealde, E. 408, ism. alde, E. 495, npm. ealde, E. 285,

359, npf. ealde, D. 409 (error for ealdor ?), apm. ealde, E. 587, dpn. ealdum, E. 33.

ealdfēond, m., *old foe, mortal enemy*; gp. ealdfeonda, D. 57, dp. ealdfeondum, D. 453.

[**ealdor**, m., *prince*; ns. D. 409 ? Ms. ealde].

ealdordōm, m., *rulership, sway, birthright*; as. E. 317, 335.

ealdorman, m., *prince*; ap. ealdormen, D. 684.

ealdwērig, adj., *wicked*; asn. ealdwerige, E. 50.

ealhstede, see **alhstede**.

eall, adj., *all*; nsm. D. 381, nsf. E. 88, 214, nsn. E. 100, 299, 500, D. 243 (or adv. ?), asm. ealne, D. 502, 540, asf. ealle, D. 73, 219, asn. D. 156 (or pl. ?), gsm. ealles, E. 509, gsn. ealles, E. 144, dsn. eallum, E. 370, ism. ealle, E. 84, 437, npm. ealle, E. 190 (?) 249 (?) D. 271, npf. ealle, D. 367, npn. ealle, E. 573, apm. ealle, E. 440, D. 136, 527, 604, 614, apn. D. 62, 359 (or sg. ?), gpn. ealra, D. 760, dpm. eallum, E. 261, D. 396, 565, 578, dpn. D. 505.

eall, adv., *all, entirely*; D. 243 (or asn. of adj. ?).

ealles, adv., *altogether*; D. 274, 422.

eallwundor, n., *wonder, miracle*; gp. eallwundra, E. 580.

[**ēar**, m., *sea* ? *land* ? ds. eare, D. 323 ? (Ms. me are, error for in eare ?).]

earc, f., *ark*; ds. earce, D. 751.

eard, m., *home, dwelling*; ns. D. 637, as. D. 611.

earfoðmæcg, m., *sufferer, wretch*; ns. D. 622.

earfoðsīð, m., *trouble*; ap. earfoðsiðas, D. 656.

earm, adj., *poor, wretched, unhappy*; asf. earme, D. 80, gsf. earmre, D. 152, gpm. earmra, E. 534, D. 586.

earmsceapen, adj., *wretched*; nsm. D. 631.

[**earu**, adj., *prompt, brave.*]

ēastrēam, m., *water-stream, flood*; ns. D. 384.

ēastweg, m., *road to the east, way eastward*; ap. eastwegas, D. 69.

ēaðe, adv., *easily*; superl. eaðost, D. 50.

ēaðmēdu, f., *humiliation*; dp. eaðmedum, D. 294.

ebreas, mp., *Hebrews*; ap. hebreos, D. 1, gp. ebrea, D. 97, 215, 256, dp. ebreum, D. 78.

ēc, see **eac** [E. 194], D. 304 (?).

ēce, adj., *eternal*; nsm. E. 11, D. 309, 330, 381, 396, 476, 626, 716, ecea, E. 273, nsn. E. 538, asm. ecne, D. 195, 359, 422, asf. E. 370, gsm. eces, D. 30, npf. E. 288, apm. E. 474, 516, D. 440, apn. ecan, E. 194.

ecg, f., *edge*, *blade*, *sword*; ns. E. 408, dp. ecgum [E. 413], D. 708.

edsceaft, f., *re-creation*, *renewal*; as. edsceafte, D. 112 (?).

efnan, w1., *perform*, *do*; prt. 3s. efnde, D. 186, prt. 3p. efndon, D. 183.

efne, adv., *evenly*, *alike*, *just*, *exactly*; E. 76, D. 275.

efngedǣlan, w1., *divide*, *share alike*; prt. 3s. efngedælde, E. 95.

eft, adv., *back*, *again*; E. 389, 452, 508, D. 67, 516, 536 (error for oft ?), 561, 584, 617, 626, 631, 640.

eftwyrd, f., *requital* (?); ns. E. 540.

egesa, m., *fright*, *fear*, *terror*; ns. D. 524, as. egesan, D. 540, 720, gs. egesan, D. 466, 592, ds. egesan, D. 124, 725, egsan, E. 121 (?), np. egesan, E. 201, 491, egsan, E. 136.

egesfull, adj., *fearful*, *dreadful*; nsm. E. 506, egesful, D. 106.

egeslic, adj., *fearful*, *terrible*; nsn. D. 718, apn. egeslicu, D. 554.

egle, adj., *hateful*; nsn. D. 678.

egypte, m. pl., *Egyptians*; np. E. 452, ap. E. 444, gp. egypta, E. 50, 145, 501, dp. egyptum, E. 506, D. 6.

ehtian, w2., *discuss*, *speak of*; prt. 3s. ehtode, D. 409.

ellen, n., *courage, prowess, strength*; as. E. 218.

elðēodig, adj., *foreign*; dpm. elðeodigum, D. 39.

ende, m., *end, border*; ns. D. 115, as. D. 162, ds. E. 128, 267, 467, D. 523.

endedæg, m., *last day*; ns. D. 678.

endelēan, n., *payment, retribution*; ns. D. 187.

enge, adj., *narrow, anxious*; apm. E. 58.

engel, m., *angel*; ns. E. 205, D. 156, 237, 272, 336, 345, 353, 440, 508, 554, 720, gs. engles, D. 725, 734, np. englas, D. 364, gp. engla, E. 380, 432, 559.

ēode, anv., *went, came*; prt. 3s. E. 310, 335, D. 158, prt. 3p. eodon, D. 353. See gān.

eom, anv., *am, is*; (see also **beon** and **wesan**); prs. 2s. eart, D. 283, 288, 330, 405, 563, 606, prs. 3s. is, E. 267, 268, 273, 290, 293, 380, 420, neg. nis, D. 284, 302, 417, 429, 476, 481, 551, 566, 579, 580, prs. 1p. siendon, D. 300, 3p. syndon, E. 283, 297, D. 289, siendon, D. 286, prs. opt. 3s. sie, D. 307, 425, 578, 763, 1p. syn, E. 529, 3p. sien, D. 429.

ēored, n., *band, troop*; as. E. 157 (or pl. ?).

eorl, m., *man, warrior*; ns. E. 411, np. eorlas, E. 293, D. 62, 189, 256, ap. eorlas, E. 216, gp. eorla, E. 154, 261, 304, 353, D. 673, 689, dp. eorlum, D. 39, 210, 584, 718.

[**eormenlyft**, f., *spacious sky*.]

eorp, adj., *dark*; asn. E. 194 (or pl. ?).

eorðbūend, m., *earth-dweller, man*; np. eorðbuende, E. 84, dp. eorðbuendum, D. 564.

eorðcyning, m., *earthly king, monarch*; gp. eorðcyninga, E. 392, D. 305.

eorðcynn, n., *earthly race, nation*; ds. eorðcynne, E. 370.

eorðe, f., *earth*; ns. E. 427, as. eorðan, E. 76, D. 668, gs. eorðan, E. 26, 430, D. 30, 115, 381,

762, ds. eorðan, E. 403, 437, 441, D. 516.

eorðlic, adj., *earthly*; nsm. D. 524.

ēowan, wi., *show*; pp. nsm. eowed, D. 540.

ēower, adj., *your*; nsm. E. 564.

esne, m., *servant*; np. esnas, D. 243.

ēst, mf., *pleasure, will*; as. D. 174.

ēðan, wi., *lay waste*; inf. D. 57.

ēðe, adj., *waste, desolate*; asm. eðne, D. 78.

ēðel, mn., *fatherland, home, inheritance*; ns. D. 637, as. D. 78, 611, gs. eðles, E. 18.

ēðelland, n., *fatherland*; as. D. 39.

ēðellēas, adj., *homeless*; dsm. eðelleasum, E. 139 (or pl.); npm. eðellease, E. 534.

ēðelriht, n., *hereditary right, inheritance*; gs. eðelrihtes, E. 211.

ēðelweard, m., *keeper of a land, ruler*; np. eðelweardas, D. 55.

ēðfynde, adj., *easily found*; nsf. E. 581.

F

fācen, n., *fraud, deceit, evil*; ds. facne, E. 150 (or adv. ?), D. 222.

fæc, n., *time, while*; as. D. 682.

fæder, m., *father*; ns. E. 353, 379, 415, D. 363, 401, as. E. 371, gs. E. 446, D. 10, gp. fædera, E. 29.

fæderæðelo, f., *pedigree, descent*; as. E. 361.

fæderyncynn, n., *paternal race, forefathers*; ds. fæderyncynne, E. 560.

fæge, adj., *doomed, threatened with death*; nsm. E. 169, npm. E. 482, apm. E. 267, dpm. fægum, E. 463, comp. nsm. fægra, E. 399.

fæger, adj., *fair, glad, joyful*; asm. fægerne, E. 567.

fægre, adv., *fairly, finely, well*; E. 297, D. 498.

[**fæhðe**, f., *hostility*.]

fær, m., *panic, terror, peril*; ns. D. 592, as. E. 453.

færbryne, m., *great heat*; as. E. 72.

færgryre, m., *great terror*; as. D. 463.

færspell, n., *sudden tidings, fearful news*; ns. E. 135.

færwundor, n., *miracle*; gp. færwundra, E. 279.

fæst, adj., *fast, firm, secure, resolute*; nsm. E. 140, D. 312, 499, asm. fæstne, D. 517, asf. fæste, E. 423, asn. E. 178, 537, apm. fæstan, D. 592, dpm. fæstum, E. 306.

fæstan, w1., *fast, expiate by fasting*; inf. D. 592 (?).

fæste, adv., *fast, firmly*; E. 407, 470, 498, D. 557.

fæsten, n., *fortress, fastness, prison, captivity*; as. E. 49, gp. fæstena, E. 56, fæstna, D. 691.

fæstlic, adj., *firm, strong*; asm. fæstlicne, D. 585.

fæðm, m., *embrace, bosom, protection, power*; as. D. 233, ds. fæðme, E. 294, 527, D. 260, dp. fæðmum, E. 75, 306, 505, D. 238.

fāg, adj., *bright, shining*; npm. fage, E. 287 (?).

fāh, adj., *hostile*; nsm. E. 476, 542.

[**fāmig**, adj., *foamy*; npm. famge (Ms. fage), E. 287.]

fāmigbosm, adj., *foamy-bosomed*; nsm. famigbosma, E. 494.

fāmgian, w2., *foam*; prt. 3s. famgode, E. 492.

fana, m., *standard, banner*; ns. E. 248.

fandian, w2., *test, try, prove, experience*; prt. 3p. fandedon, D. 454.

faran, v1., *go, come, march, depart*; inf. D. 53 (?) prs. 3s. færeð, E. 282, prt. 3s. for, E. 48, 330, 336, 347, prt. 3p. foron, E. 106, D. 41, foran, E. 93.

faraon, m., *Pharaoh*; ns. E. 259, 502, gs. faraonis, E. 156, faraones, E. 14, 32.

faroð, m., *sea, shore* (?); gs. faroþæs, D. 321. See **brimfaroþ**.

faru, f., *march*; as. fare, E. 555.

fēa, adj., *few*; npm. D. 325.

fea, see **feoh**.

feax, n., *hair*; ns. D. 437.
fela, indecl., *much, a great amount, many*; ns. D. 328, 411, as. E. 10, 21, 24, 29, 38, 49, 580, D. 302, 445, 593, ds. D. 15 (?), or used as adj (?).
feld, m., *field, expanse, plain*; as. D. 601, ds. felda, D. 170, np. feldas, E. 287.
feldhūs, n., *tent*; gp. feldhusa, E. 85, dp. feldhusum, E. 133, 223.
feng, m., *grasp*; ns., feng, E. 246 (or as. ?).
feoh, n., *wealth*; as. fea, D. 66 (for feo ?).
feohsceatt, n., *coin, money*; dp. feohsceattum, D. 743.
fēond, m., *foe, enemy*; ns. E. 203, as. E. 32, 237, ap. feondas, D. 344, gp. feonda, E. 22, 294, 562, 571, D. 697, dp. feondum, E. 64, 476.
feor, adv., *far*; E. 1, 381.
feorh, mn., *life, time, man*; as. E. 17, 571, D. 233, 354, gs. feores, E. 404, ds. feore, E. 548, D. 15, 101, gp. feora, E. 361, 384, dp. feorum, D. 225.
feorhgebeorh, n. *saving of life, protection*; as. E. 369.
feorhlēan, n., *gift of life, saving of life*; as. E. 150.
feorhneru, f., *saving of life, deliverance, sustenance*; as. feorhnere, D. 506, ds. feorhnere, D. 338.
fēorða, adj., *fourth*, nsm. D. 354, nsn. feorðe, E. 133, 310.
fēower, adj., *four*; ap. D. 414.
fēran, VI., *go, travel, march*; inf. D. [66], 697, prs. pt. nsn. ferende, E. 45.
fērclamm, m. (?), *sudden fear, panic*; ds. ferclamme, E. 119.
ferhð, mn., *mind, soul, life, time*; as. E. 119, D. 406 (?), ds. ferhðe, E. 355.
ferhðbana, m., *murderer*; ns. E. 399.
ferhðloca, m., *body*; ap. ferhðlocan, E. 267.
ferian, WI., *carry*; prt. 3p. feredon, E. 375.
fēða, m., *troop, company, tribe*; ns. E. 312, ap. feðan, E. 225, 266.

fēðegast, m., *warrior-foe, enemy*; ns. E. 476.

fīftig, num., *fifty*; ns. E. 229.

findan, III., *find, find out, learn*; inf. E. 189, 454, D. 140, 655, prs. 3p. findaŏ, E. 520, prt. 3p. fundon, E. 387, D. 88, prt. opt. 3s. funde, D. 542, pp. nsn. funden, D. 66.

fīr, m., *man*; gp. fira, E. 396.

[**flǣsc**, n., *flesh.*]

flāh, adj., *wily*; asm. flane, E. 237.

flēam, m., *flight*; as. D. 613.

flēon, II., *flee*; inf. D. 511, prt. 3s. fleah, E. 169, prt. 3p. flugon, E. 203, 453.

[**flēos**, n., *fleece.*]

flōd, m., *flood*; ns. E. 482, as. E. 463, ap. flodas, E. 362, gp. floda, E. 364(?).

flōdblāc, adj., "*flood-pale,*" *terrified by the flood*; nsm. E. 498.

flōdegsa, m., *flood-terror, fear of the sea*; ns. E. 447.

flōdweard, f., *protection against the flood*; as. flodwearde, E. 494.

flōdweg, m., *path through the sea*; ds. flodwege, E. 106.

flota, m., *sailor*; ns. E. 331, np. flotan, E. 133, 223.

folc, n., *folk, nation*; ns. E. 45, 106, 169, 447, 567, D. 10, 697, as. E. 50, 72, 217, 350, D. 227, 743, ds. folce, E. 56, 88, 102, D. 64, 444, gp. folca, E. 279, 340, 446, D. 15, 303, 328, 400, 666, dp. folcum, E. 502, D. 691.

folccūŏ, adj., *famous*; nsm. E. 407.

[**folcdriht**, f., *multitude, nation*; E. 22.]

folcgesīŏ, m., *noble, prince*; dp. folcgesiŏum, D. 411.

folcgetæl, n., *count of the people, number*; as. E. 229.

folcmægen, n., *nation, troop, company*; ns. E. 347, D. 185.

folcriht, n., *national right*; as. E. 22.

folcswēot, m., *band, host*; gp. folcsweota, E. 579.

folctalu, f., *folk-count, genealogy*; ds. folctale, E. 379.

folctoga, m., *leader, captain, king*; ns. E. 14, D. 655, 724, ds. folctogan, D. 108, ap. folctogan, E. 254, D. 527.

folde, f., *earth*; gs. foldan, E. 369, 429, D. 502, ds. foldan, E. 396, 537 (or as.), D. 497, 559.

folm, f., *hand*; dp. folmum, E. 237, 396, 407.

for, prep., *before, in presence of, because of*; w. dat. E. 235, 252, 276, 314, 508, 577, D. 142, 166, 176, 180, 225, 293, 293, 294, 297, 310, 311, 344, 444, 476, 484, 584, 587, 605, 612, 656, 658, 718, 719, 725, 747; w. inst. E. 187, 200, 367, D. 479,; w. acc. D. 537.

foran, adv., *before, in the van, forward*; E. 172, D. 93, 433, 556.

forbærnan, w1., *burn up, consume*; prt. opt. 3s. forbærnde, E. 123, pp. apn. forbærned, E. 70.

forbeornan, III., *burn, be consumed*; pp. npf. forburnene, D. 434.

forbrecan, IV., *destroy*; prt. 3p. forbræcon, D. 708.

foregenga, m., *leader*; ns. E. 120.

foremihtig, adj., *very strong*; nsm. D. 666.

foreweall, m., *wall, rampart*; np. foreweallas, E. 297.

forfōn, rd., *seize*; pp. nsm. forfangen, D. 613.

forgifan, v., *give, grant*; prt. 3s. forgeaf, E. 11, D. 477, 761, prt. opt. 3s. forgefe, E. 153.

forgildan, III., *pay*; prt. 3s. forgeald, E. 315.

forgitan, v., *forget*; prt. 3p. forgeton, E. 144.

forhabban, w3., *hold back, restrain, hinder, withhold, refuse*; inf. E. 488, pp. nsn. forhæfed, D. 147.

forht, adj., *fearful, afraid*; nsm. D. 724, comp. npm. forhtran, E. 259.

forhtian, w2., *fear*; prs. pt. npm. forhtigende, E. 453.

forlætan, rd., *let, leave, forsake*; impv. 2s. forlet,

D. 309 ; prt. 3p. forleton, D. 19, 31.

forma, adj., *first* ; nsm. E. 22.

forniman, IV., *take away* ; prt. 3s. fornam, E. 289.

forscūfan, II., *shove aside, cut off* ; prt. 3s. forsceaf, E. 204.

forscȳan, W1., *fall to, turn to* ; prt. 3s. fyrscyde, D. 265 (or fyr scyde ?).

forst, m., *frost* ; np. forstas, D. 377.

forstandan, VI., *withstand, stand in the way* ; prt. 3s. forstod, E. 128.

forð, adv., *forth, forward, henceforth* ; E. 41, 103, 156, 287, 346, 404, 526, 562, D. 42.

forðgang, m., *advance, progress, escape* ; gs. forðganges, E. 470.

forðhere, m., *front-army, van* ; ds. E. 225.

forðweg, m., *departure, advance* ; as. E. 129, gs. forðwegas, E. 248, ap. forðwegas, E. 32, 350.

fracoð, adj., *despised, contemptible* ; nsn. D. 303.

frætwe, f. pl., *ornaments, adornments* ; ap. D. 710.

fram, prep., *from* ; w. dat. D. 266, 525, 597, from, E. 378.

frēa, m., *lord* ; ns. E. 19, 274, D. 185, 377, 400, 585, gs. frean, D. 350, 650, ds. frean, D. 159.

[**frēafæt**, n., *royal vessel.*]

frēaglēaw, adj., *very wise* ; apm. freagleawe, D. 88.

frēasian, W2., *tempt, test* ; prt. 3s. freasæde, D. 694.

freca, m., *warrior* ; ap. frecan, E. 217.

frēcne, adj., *fierce, cruel, violent* ; nsf. D. 261, asm. D. 213, gsn. frecnan, D. 465, ism. D. 227.

frēcne, adv., *fiercely, boldly* ; E. 38, 571.

fremde, adj., *strange, foreign* ; nsn. D. 185.

fremman, W1., *do, perform, commit* ; prt. 3s. fremede, D. 106, prt. 3p. fremedon, E. 146.

frēobearn, n., *noble youth* ; np. E. 446, D. 261, ap. D. 238.

frēobrōðor, m., *brother* ; ns. E. 338.

[**frēod**, f., *peace.*]

[**frēolsian**, W2., *celebrate.*]

frēom, adj., *strenuous, bold*; nsm. E. 14.

frēomæg, m., *kinsman*; dp. freomagum, E. 355.

frēond, m., *friend*; ns. E. 45 (for feond ?), np. E. 178 (?).

frēos (?), *men* (?); ap. D. 66.

freoðo, f., *peace, protection*; ns. E. 423, gs. D. 222.

freoðowær, f., *compact of defence*; as. freoðowære, E. 306.

fretan, v., *devour, break* (a promise); prt. 3p. fræton, E. 147.

frfræge, miswritten for **gefræge**, E. 368.

frignan, III., *ask, question*; prt. 3s. frægn, D. 122, 527.

frið, mn., *protection*; ns. D. 465, gs. friðes, D. 214, ds. friðe, D. 64, 437, 715.

frōd, adj., *aged, wise*; nsm. E. 355, D. 666, nsn. E. 29.

frōfor, f., *comfort*; as. frofre, E. 404, ds. frofre, E. 88, D. 338.

from, prep., see **fram**.

from, adj., *strenuous brave*; nsm. E. 54.

fruma, m., *beginning*; ds. fruman, D. 35.

frumbearn, n., *first-born child*; gs. frumbearnes, E. 338, gp. frumbearna, E. 38.

frumcnēow, n., *first generation, first parents*; as. E. 371.

frumcyn, n., *lineage, race, family*; as. E. 361, D. 316.

frumgār, m., *leader, prince*; np. frumgaras, D. 101.

frumsceaft, f., *creation*; gp. frumsceafta, E. 274.

frumslæp, m., *first sleep*; ds. frumslæpe, D. 108.

frumspræc, f., *first saying, promise*; as. frumspræce, D. 325.

frymð, f., *beginning*; ds. frymðe, D. 35.

fugol, m., *fowl, bird*; np. fuglas, D. 506, ap. fugolas, D. 512.

ful, error for **fyl**, *fall, death* (?); as. E. 167.

full, adj., *full*; nsn. ful, E. 451.

fullēst, m., *aid, help*; gp. fullesta, E. 555.

furðor, adv., *further, later*; D. 140.

fūs, adj., *ready, prompt, starting, on the way*; nsm. E. 248, nsn. E. 103, asn. E. 129, npn. E. 196.

fyll, m., *fall, death*; ns. D. 512, as. ful, E. 167 (?).

fyllan, wi., *fill, fulfil*; impv. 2s. fyl, D. 325.

fȳr, n., *fire*; ns. E. 93, 537, D. 265, 344 (?), 373, gs. fyres, E. 214, 227, 233, 245, 261, 340, 414, 460, 462, 465, ds. fyre, D. 437.

fyr, adv., *further*; D. 344 (?).

fyrd, f., *army, host*; ns. E. 54, 88, 223, as. fyrde, E. 62, 254, fyrd, E. 135, 156, 274, ds. fyrde, E. 331, 472.

[**fyrdgetrum**, n., *host*; ns. E. 103 (?); Ms. syrdgetrum.]

fyrdlēoð, n., *battle-song*; as. E. 579.

fyrdwīc, n., *camp*; ns. E. 129.

fȳren, adj., *fiery, of fire*; dsm. fyrenan, D. 238, apm. fyrene, E. 120.

fyren, f., *sin, crime*; ds. fyrene, D. 591, dp. fyrenum, D. 166.

fyrendæd, f., *evil deed, crime*; dp. fyrendædum, D. 344.

fyrmest, adv., *first, foremost*; E. 310.

fyrndæg, m., *distant day, olden time*; dp. fyrndagum, E. 560, D. 316.

fyrscȳan, see **forscȳan**.

fyrst, adj., *first*; nsm. E. 399.

fyrst, mn., *time, period*; ns. E. 267, as. E. 208, 304, ds. fyrste, E. 189.

fyrstmearc, f., *period of time, while*; as. D. 559.

[**fȳsan**, wi., *hasten.*]

G

gād, n., *lack, want*; ns. D. 102.

gædeling, m., *youth, young man*; ds. gædelinge, D. 421.

gǣst, see **gāst**.

galan, vi., *sing, cry*; prt. 3p., galan, E. 579 (error for golan ?).

gamol, adj., *old, aged*; npm. gamele, E. 240.

gān, anv., *go, come*; prs. 3s. gæð, E. 526.

gang, m., *going, march,*

course, assault; as. D. 51, 623, gp. gange, D. 262 (?).

gangan, rd., *go, come*; inf. D. 151, 430, 736.

gār, m., *spear*; gs. gares, E. 240, np. garas, E. 158.

gārbēam, m., *spear-shaft, spear*; gs. garbeames, E. 246.

gārberende, adj., *spear-bearing*; gpm. garberendra, E. 231.

gārfaru, f., *spear-march, march of warriors*; ds. garfare, E. 343.

gārhēap, m., *spear-host*; *army*; ds. garheape, E. 321.

gārsecg, m., *ocean*; ns. E. 490, gs. garsecges, E. 281, 345, 431.

gārwudu, m., *forest of spears*; as. E. 325.

gāst, m., *spirit*, ns. E. 169 (?), D. 402, 626, 629, gæst, D. 532, as. D. 236, 484, 650, gs. gastes, E. 96, 525, D. 21, 155, 439, 732, ds. gaste, D. 525, 737, np. gastas, D. 372, 394, ap. gastas, E. 448, 545, D. 26, gp. gasta, D. 199, 291, 314, dp. gastum, D. 480.

ge. . ., defective reading, D. 141.

geag (?), dp. geagum (error for gengum ?), D. 102.

gealhmod, adj. *gallows-minded, fierce*, nsm. D. 229.

gearu, adj., *ready, vigorous, brave*; nsm. E. 339, D. 128, gearo, D. 232.

gearwe, f. pl., *equipments, dress, armor*; ap. E. 59, 193.

gebǣdan, WI., *force, drive*; inf. gebædon, D. 202.

gebed, n., *prayer*; ds. gebede, D. 202, ap. gebedu, D. 191, dp. gebedum, D. 405.

gebēodan, II., *offer, commit*; *command, threaten*; prt. 3s. gebead, D. 448, gebad, E. 191 (?); pp. nsm. geboden, D. 223, apm. uninfl. (?), D. 413.

gebeorgan, III., *give protection*; prt. 3s. gebearh, D. 474, pp. w. wesan, impersonal, geborgen, D. 435.

gebīdan, I., *await, wait for, endure, experience*;

prt. 3s. gebad, E. 137, 191 (?), 404, pp. uninfl. gebiden, E. 238.

gebindan, III., *bind, fetter*; inf. D. 228, 518.

geblandan, rd., *blend, mix*; pp. in pred. geblanden, E. 477.

gebletsian, W2., *bless*; prs. opt. 3s. gebletsige, D. 362, pp. nsm. gebletsad, D. 405.

gebycgan, W1., *buy, pay for*; prt. opt. 3s. gebohte, E. 151.

gecēosan, II., *choose*; pp. *chosen, elect*; pp. nsm. gecoren, D. 150, 735, npm. gecorene, D. 92.

gecweðan, V., *say, tell*; prt. 3s. gecwæð, D. 560, 581, 719, 757, prt. 2p. gcwædon (error for gecwædon), D. 138, 3p. gecwædon, D. 200.

gecynde, adj., *natural*; nsn. D. 3.

gecȳðan, W1., *show, make known, bid, command*; impv. 2s. gecyð, D. 327, prt. 3s. gecyðde, E. 292, 406, D. 759, pp. nsm. gecyðed, D. 455, nsf. gecyðed, D. 652, nsn. gecyðed, D. 455, 471, npm. gecyðde, D. 432, in pred. uninfl. gecyðed, E. 420.

gedǣlan, W1., *part, divide, separate*; pp. in pred. gedæled, E. 76, 207.

gedēman, W1., *judge, fix, appoint, command*; pp. nsm. gedemed, D. 654, pp. in pred. gedemed, D. 244.

gedōn, anv., *accomplish, make*; inf. D. 168, prt. 3p. gedydon, D. 196, 262.

gedreccan, W1., *oppress, injure*; prt. 3s. gedrecte, E. 501.

gedrencan, W1., *drench, drown*; pp. in pred. gedrenced, E. 34.

gedrēosan, II., *fall, perish*; prt. 3s. gedreas, E. 500.

gedriht, f., *host, throng, nation*; ns. E. 304, as. gedrihte, D. 22.

gedrȳme, adj., *joyful*; superl. nsf. gedrymost, E. 79.

gedwola, m., *error, heresy*; as. gedwolan, D. 22.

geeglan, W1., *harm, injure*;

pp. in pred. geegled, D. 343.

gefaran, VI., *march to, reach, arrive*; prt. 3s. gefor, D. 44.

gefeallan, rd., *fall on*; prt. 3s. gefeol, E. 492.

gefēon, V., *rejoice, take pleasure*; inf. E. 570 (?); prt. 3p. gefægon, D. 267.

gefēran, W1., *go, travel*; inf. E. 286.

gefeterian, W2., *fetter, bind*; pp. in pred. gefeterod, E. 470.

geflȳ**man**, W1., *put to flight*; pp. nsf. geflymed, D. 260.

gefræge, adj., *well known, notorious*; nsm. D. 303, superl. asn. gefrægost, E. 394.

[**gefræge**, n., *knowledge*; ds. E. 368, Ms. frfræge.]

gefrēcnian, W2., *embolden, make arrogant*; pp. nsn. gefrecnod, D. 184.

gefremman, W1., *do, accomplish*; prt. 3s. gefremede, D. 232.

gefricgan, V., *hear of, learn of*; pp. asn. gefrigen, D. 328, pp. in pred. gefrigen, E. 1.

gefrignan, III., *hear tell, learn*, prt. 1s. gefrægn, E. 98, 285, D. 1, 57, 458, 738, prt. 3p. gefrunon, E. 360, 388, D. 234.

gefrīnan, see **gefrignan**.

gefyllan, W1., *fell, smite down, slay*; pp. in pred. gefylled, E. 38.

gefȳ**san**, W1., *make ready, prepare*; pp. in pred. gefysed, E. 54, 221.

gegnunga, adv., *straightway*; D. 212.

gegrind, n., *clash*; ns. E. 330.

gehǣgan, W1., *hedge in, enclose, entrap*; pp. nsn. gehæged, E. 169.

gehātan, rd., *promise*; prt. 2s. gehete, D. 315, prt. 3s. gehet, E. 558.

gehealdan, rd., *hold, keep*; prs. 2p. gehealdaþ, E. 561, prt. opt. 3s. geheolde, D. 77.

gehladan, VI., *load*; prt. 3p. gehlodon, D. 65.

gehogian, see **gehycgan**.

gehwā, pron., *each, every*; asm. gehwone, E. 562, asf. gehwone, D. 63, gsm. gehwæs, E. 361,

D. 394, gsn. gehwæs, D. 114, 400, gehæs, E. 371, dsm. gehwam, E. 4, 6, 108, 227, D. 286, 423, dsf. gehwam, E. 209.

gehweorfan, III., *turn, go*; prt. 3s. gehwearf, D. 109, 253.

gehwilc, pron., *each, every*; nsm. E. 187, nsf. E. 230, nsn. D. 363, 369, 375, 389, asm. gehwilcne, E. 521, asn. E. 374, D. 408, gsn. gehylces, E. 538, dsm. gehwilcum, D. 643.

gehycgan, W3., *think of, consider, plan*; impv. 2s. gehyge, D. 585, prt. 3s. gehogode, D. 686.

gehȳd, see **gehygd**.

gehygd, f., *thought*; dp. gehygdum, D. 49, gehydum, D. 731.

gehyld, n., *protection, rule*; as. E. 382.

[**gehȳnan**, W1., *oppress.*]

gehȳran, W1., *hear, listen, obey*; prs. opt. 3s. gehyre, E. 7, prt. 3p. gehyrdon, E. 222, 255, D. 455.

gehyrwan, W1., *despise, scorn*; prt. 3p. gehyrdon, E. 307.

gelād, n., *route, road*; as. E. 58, 313.

gelædan, W1., *lead, bring*; prt. 3s. gelædde, E. 62, 367, 384, 397, prt. 3p. gelæddon, D. 68, pp. npm. gelædde, D. 452, pp. in pred. gelæded, E. 568, D. 226; see **glædan** (?).

gelæstan, W1., *carry out, fulfil, perform*; inf. E. 558, prt. opt. 3p. gelæste, D. 219.

gelāð, adj., *hateful*, as subst., *foe*; npm. gelaðe, E. 206.

gelēafa, m., *faith, belief*; as. geleafan, D. 642.

gelīc, adj., *like, similar*; nsm. D. 499, superl. nsn. gelicost, D. 274 (or adv.?).

gelimpan, III., *happen, take place*; inf. D. 114.

gelȳfan, W1., *permit, give*; pp. in pred. gelyfed, E. 556.

gelȳfan, W1., *believe*; inf. D. 169, prs. 2s. gelyfest, D. 577, prt. 3s. gelyfde, D. 446, prt. 3p. gelyfdon, D. 28, 58.

gemæne, adj., *common*; apn. D. 361.

gemætan, w1. (impersonal), *dream*; prt. 3s. gemætte, D. 122, pp. in pred. gemæted, D. 157.

gemengan, w1., *mingle, join*; pp. nsn. gemenged, D. 184.

gemet, adj., *meet, fitting*; nsn. D. 249, 491.

gemunan, prp., *be mindful of, give heed to, remember*; inf. D. 85, prt. 3s. gemunde, D. 119, 624; prt. 3p. gemundon, E. 220.

gemynd, n., *memory, thought*; as. D. 629.

[**gemyndgian**, w2., *remember*; prs. 2s. gemyndgast, D. 570, Ms. gemydgast.]

gemyndig, adj., *mindful of*; nsm. E. 549.

gemyntan, w1., *plan, design*; pp. in pred. gemynted, E. 197.

gēn, adv., *yet, still*; E. 249.

genǣgan, w1., *approach*; prt. 3p. genægdon, E. 130.

genēapan (?), rd., *overwhelm*; prt. 3s. geneop, E. 476.

generian, w1., *rescue, save, protect*; prt. 3s. generede, D. 233, 278, 447, pp. ism., generede, D. 258.

genēðan, w1., *venture, risk*; prt. 3p. geneðdon, E. 571.

[**geng**, adj., *young*; dp. gengum (MS. geagum), D. 102.]

geniman, iv., *take, seize, take on, enter into* [a compact]; prt. 3s. genam, E. 406, prt. 3p. genamon, D. 706, 709, pp. in pred. genumen, D. 312.

genīpan, i., *grow dark, come on suddenly* (of night); prt. 3s. genap, E. 455.

genīwan, w1., *renew*; pp. in pred. geniwed, E. 35.

genȳdan, w1., *press on, hasten*; prt. 3p. genydon, E. 68.

gēoc, f., *help*; as. geoce, D. 232.

gēocian, w2., *help*; impv. 2s. geoca, D. 291.

gēocor, adj., *harsh, sad*;

superl. asm. geocrostne, D. 616.

gēocre, adv., *harshly*; D. 211.

geofon, n., *ocean*; ns. E. 448, gs. geofones, E. 582.

geogoð, f., *youth, young men*; gs. geogoðe, D. 81, ds. geoguðe, E. 235.

gēomor, adj., *mournful, sad, wretched*; nsf. geomre, E. 431, apm. geomre, E. 448.

geond, prep., *throughout, in*; w. acc. D. 80, 300, 302, 322, 353, 573.

geondsāwan, rd., *sow, spread, scatter*; pp. ns. geondsawen, D. 277.

geong, adj., *young*; npm. geonge, D. 433; apm. geonge, D. 231.

georn, adj., *desirous, eager*; nsm. D. 45, 95, 281.

georne, adv., *earnestly, carefully, well*; E. 177, D. 218, 291, 420, 738.

gerǣde, n., *equipment, trappings*; dp. gerædum, D. 698.

gere, adv., *clearly, well*; E. 291.

gerecenian, w1., *explain*; pp. in pred. gerecenod, E. 526.

gerēfa, m., *officer*; ap. gerefan, D. 79.

gerīman, w1., *count*; inf. E. 440.

gerūm, adj., *great, ample*; npm. gerume, D. 290.

gerusalem, f., *Jerusalem*; as. D. 707 (comp. hierusalem).

gerȳman, w1., *move aside, put out of the way, make room for, set free*; prt. 3s. gerymde, E. 480, pp. in pred. gerymed, E. 284.

gerȳne, n., *mystery, mysterious meaning*; ap. gerynu, D. 149, 722, 746.

gerysne, n., *what is befitting, propriety, duty*; ap. gerysna, D. 419.

gesǣlan, w1., *happen, fall to the lot of*; prt. 3s. E. 316 (?).

gesǣlan, w1., *bind, fetter*; pp. asm. gesæledne, D. 520.

gesamnian, w2., *assemble, bring together*; prt. 3s. gesamnode, D. 52.

gescēadan, rd., *decide, end*; inf. E. 505.

gesceaft, mfn., *decree,*

destiny, condition, creature; as. D. 132 (?), 365, gesceafte, D. 160, np. gesceafte, D. 367, ap. gesceafta, D. 760.

gescēon, wi., *befall, fall to*; prt. 3s. gesceode, D. 619 (?), pp. in pred. gesceod, E. 507.

gesceōðan, vi., *harm, injure, ruin, destroy*; prt. 3s. gesceod, E. 489, D. 489, 667, 677, prt. 3p. gesceodon, D. 15, prt. opt. 3s. gesceode, D. 592, 619 (?).

gescrīfan, i., *prescribe, impose*; prs. 3s. gescraf, E. 139.

gescyldan, wi., *shield, protect*; prt. 3s. gescylde, E. 72, D. 457, 466.

gesecgan, w3., *speak, tell, say, interpret*; gerund, to gesecgenne, E. 438, to gesecganne, D. 543, prt. 3s. gesægde, E. 24, gesæde, D. 165, 482.

gesellan, wi., *give, deliver*; prt. 3s. gesealde, E. 16, 20, gesælde, E. 316 (?); pp. nsm. geseald, D. 532.

gesēon, v., *see, look at, catch sight of*; inf. E. 83, 207, prs. 1s. geseo, D. 415, prt. 1s. geseah, D. 22, prt. 2s. gesawe, D. 552, prt. 3s. geseah, E. 88, D. 254, 268, 411, 503, 544, 600, 725, prt. 1p. gesawon, D. 473, prt. 3p. gesawon, E. 103, 126, 155, 387, 572, 584.

gesettan, wi., *set, place, put*; prt. 3s. gesette, E. 27, pp. nsm. geseted, D. 640.

gesēðan, wi., *prove true, fulfil*; pp. nsn. geseðed, D. 653.

gesigefæst, adj., *victorious*; npm. gesigefæste, D. 287.

gesittan, v., *sit, sit on, possess, inhabit*; prs. 3p. gesittaþ, E. 443, 563, prt. 3s. gesæt, D. 700.

gesīð, m., *companion*; ns. D. 661.

geslēan, vi., *strike, slay*; prt. 3s. gesloh, D. 248.

gēsne, adj., *lacking in, deprived of*; npm. gesne, E. 529.

gespannan, rd., *bind on, clasp*; prt. 3s. gespeon, E. 174.

gesprecan, v., *speak, say*; prt. 3s. gespræc, D. 593.

gestandan, VI., *stand up, stand*; prt. 3s. gestod, E. 303.

gestēpan, W1., *erect, build up*; pp. npm. gestepte, E. 297.

gestīgan, I., *reach by climbing* (up or down), *sink to, reach*; prt. 3s. gestah, E. 503.

gestillan, W1., *still, make quiet*; inf. E. 254.

gestrēon, n., *treasure, wealth*; ns. E. 589 (or as. ?), as. D. 65, 665, 703, 756, ap. gestreona, D. 61.

gestrūdan, II., *plunder*; prt. 3p. gestrudan, D. 61.

geswelgan, III., *swallow up*; prt. 3s. geswealh, E. 513.

gesweorcan, III., *grow dark*; prt. 3s. geswearc, E. 462.

geswīðan, W1., *strengthen*; pp. npm. geswīðde, D. 287, pp. in pred. geswīðed, E. 30.

gesyhð, f., *sight*; ds. gesyhðe, D. 272.

gesyllan, W1., *give, deliver*; inf. E. 400.

gesynto, f., *safety, prosperity*; gs. E. 272.

getellan, W1., *tell off, count*; prt. 3p. getealdon, E. 224, pp. apn. geteled, E. 232, pp. in pred. geteled, E. 372 (?).

getenge, adj., *near to, crowding, oppressive*; npm. E. 148.

getenge, adv., *near to, by, in*; D. 628.

getēon, II., *draw*; prt. 3s. geteag, E. 407.

getēon, W1., *make, frame*; prt. 3s. geteode, D. 204, 235, pp. nsf. geteod, D. 111.

getimbrian, W2., *build*; prt. 3s. getimbrede, E. 391.

[**getiþian**, W2., *grant.*]

[**getwǣfan**, W1., *deprive, take away*; prt. opt. 3s. getwæfde, Ms. getwæf, E. 119.]

geðafian, W2., *acknowledge, confess*; inf. D. 632.

geðanc, mn., *mind, thought*; as. D. 490, 535, gs. geðances, D. 742, dp. geðancum, D. 357.

geþeaht, f., *resolution, de-*

termination; gs. geþeahte, D. 205.

geðencan, W1., *think of*; impv. 2s. geðenc, D. 419.

geðēon, I., *thrive, flourish*; prt. 3s. geðah, E. 143.

geþicgan, V., *receive*; prt. 3s. geþah, E. 354.

geðoht, m., *thought*; np. geþohtas, D. 18.

[**geþolian**, W2., *endure*.]

gewadan, VI., *go into, pervade*; prt. 3s. gewod, E. 463.

gewealc, n., *roll, rush*; ns. E. 456.

geweald, mfn., *power, might, control, mastery*; as. E. 20, 383, D. 756, ds. gewealde, D. 305, 607.

geweaxan, rd., *grow*; prt. 3s. geweox, D. 562.

gewemman, W1., *mark, mar*; inf. D. 239, pp. nsm. gewemmed, D. 436.

geweorðan, III., *become, be, happen, take place*; prt. 3s. gewearð, D. 147, 496, prt. opt. 3s. gewurde, E. 365, pp. nsf. geworden, D. 652, pp. asf. gewordene, D. 470.

geweorðian, W2., *honor, adorn*; prt. 3s. geweorðode, E. 86, pp. nsf. geweorðod, E. 582, D. 41 (?). See also **gewurðian** and **gewyrðian**.

gewindæg, m., *day of struggle, evil day*; dp. gewindagum, D. 615.

gewindan, III., *turn*; prt. 3s. gewand, D. 250.

gewita, m., *comrade*; ns. D. 623.

gewītan, I., *go*; prt. 3s. gewat, E. 41, 346, 460, D. 247, 440, 613, 631.

gewitt, n., *reason, intelligence, mind*; ns. D. 752, gs. gewittes, D. 571, 627.

gewrit, n., *writing, scripture*; dp. gewritum, E. 520.

gewun, adj., *wonted, accustomed*; nsm. gewuna, E. 474.

gewurðian, W2., *honor*; prs. opt. 3p. gewurðien, E. 270, pp. nsm. gewurðad, D. 406, pp. asm. gewurðodne, E. 31, pp. in pred. gewurðod, D. 443.

gewyrcan, W1., *work, make*; prt. 1s. geworhte,

D. 609, prt. 3s. geworhte, E. 396 (or pl.?), D. 603.

gewyrht, n., *merit, desert*; ap. gewyrhto, D. 443.

gewyrðian (= gewurðian), prt. 3s. gewyrðode, E. 10.

gif, conj., *if*; E. 52, 242, 414, 523, 561, D. 133.

gifan, v., *give*; inf. gyfan, E. 263, prt. 3s. geaf, D. 13, 34, pp. nsn. gifen, D. 5.

gife, f., *gift*; gp. gifena, D. 86.

[**gīfre**, adj., *greedy*.]

gifu, f., *gift*; as. gife, D. 154, 199 (or pl.), gyfe, D. 420, dp. gyfum, D. 738.

gihðo, f., *sorrow*; dp. gihðum, E. 535.

gin, n., *chasm, abyss*; ns. E. 431.

ginfæst, adj., *ample, great*; apn. ginfæsten, E. 525.

ging, adj. (= geong), young; dsm. gingum, D. 421, apm. ginge, D. 90, dpm. gingum, D. 211.

glæd, adj., *glad, cheerful*; npm. glade, D. 438.

glædan, w1., *heat*; pp. nsn. gelæded, D. 226 (?).

glædmōd, adj., *glad*; npm. glædmode, D. 259.

glēaw, adj., *wise*; nsm. D. 176, 742, superl. nsm. gleawost, D. 81.

glēawmōd, adj., *wise-minded, wise*; npm. gleawmode, D. 439.

glēd, f., *coal, fire, flame*; gp. gleda, D. 464.

gnorn, adj., *sad, sorrowful*; comp. nsm. gnornra, E. 455.

god, m., *God*; ns. E. 23, 71, 80, 152, 273, 292, 314, 380, 414, 433, D. 11, 154, 236, 277, 372, 425, 517, 525, 606, 643, 669, as. E. 515, D. 259, 421, 548, gs. godes, E. 15, 268, 345, 358, 493, 503, 529, 569, D. 156, 219, 229, 464, 470, 473, 488, 532, 591, 616, 618, 629, 650, 694, 737, 742, 751, 754, ds. gode, E. 12, 391 (?), D. 21, 24, 86, 197, 204, 216, 713.

gōd, adj., *good*; nsm. D. 11 (?), nsn. D. 428, asn. gode, E. 391 (?), apm. gode, D. 90.

gōd, n., *good, benefit, advantage*; ap. E. 525.

gōdsæd, n., *good birth, noble origin*; ds. godsæde, D. 90.

godspellian, w2., *preach, declare*; prt. 3s. godspellode, D. 657.

godweb, n., *fine cloth, purple*; ns. E. 589 (or as.?).

gold, n., *gold*; ns. E. 589 (or as.?), as. D. 197, 672, 707, ds. golde, E. 582, D. 59, 175, 216.

goldfæt, n., *vessel of gold*; ap. goldfatu, D. 754.

goldhord, n., *treasure, wealth*; as. D. 2.

grædig, adj., *greedy*; npm. grædige, E. 162.

græs, n., *grass*; ns. D. 574.

gram, adj., *hostile, wroth*; npm. grame, E. 144 (or npn. ?). See **grom**.

gramlice, adv., *fiercely, strongly*; D. 713.

grēne, adj., *green*; asm. grenne, E. 312, ism. E. 281, npf. D. 517.

grētan, w1., *greet, approach, begin, summon*; inf. E. 44, prt. 3p. gretton, E. 181, 233.

grimhelm, m., *helmet*; as. E. 174, gp. grimhelma, E. 330.

grimm, adj., *grim, fierce*; nsm. grim, D. 229, 464, dsm. grimman, D. 438.

grimme, adj., *grimly, savagely*; D. 211, superl. grimmost, D. 226.

grom, adj., *fierce, hostile, angry*, subst., *foe*; asn. grome, D. 694 (or adv. ?), npm. grome, D. 232 (or adv. ?), gpm. gromra, D. 51.

grome, adv., *fiercely*; D. 232 (?), 694 (?).

grund, m., *ground, earth, bottom*; ns. D. 381, as. E. 312, D. 300.

grymetian, w2., *rage, roar, ring*; prt. 3s. grymetode, E. 408.

gryndan, w1., ? *underlie* ? prs. 3s. gryndeð, D. 323.

gryre, m., *terror*; ns. E. 490 (or ds. ?), D. 525, as. D. 592, ds. E. 20 (or as.?), D. 438, 466 (or as. ?).

guma, m., *man*; np. guman, D. 204, 216, 259, 439, ap. guman, D. 51, gp. gumena, E. 174, 193, D. 236, 548, 606,

612, 635, 643, 669, 727, dp. gumum, D. 175.

gumrice, n., *realm*; gs. gumrices, D. 176.

gūð, f., *war, battle*; ns. E. 158, ds. guðe, E. 325.

gūðcyst, f., *war-troop ? bravery ?*; gs. guðcyste, E. 343 (?).

gūðfremmende, adj., *battle-making, warring*; gpm. guðfremmendra, E. 231.

gūðmyrce, m. pl., "*battle-blacks*," i. e. *Ethiopians* (?); ap. E. 59 (but see note).

gūðrēat, m., *troop, battalion*; ns. E. 193.

gūðweard, m., *captain, leader*; ns. E. 174.

gyddian, w2., *tell, say, talk of, ask ?*; inf. gyddigan, D. 598, prt. 3p. gyddedon, D. 727.

gyfan, gyfu, see **gifan, gifu**.

gyld, n., *idol*; as. D. 175, ds. gylde, D. 204.

gyldan, III., *requite, repay, pay homage, worship*; inf. E. 150, D. 212.

gylden, adj., *golden*; asm. gyldenne, E. 321, dsn. gyldnan, D. 204.

gyllan, w1., *yell, shriek, roar*; prs. pt. nsm. gyllende, E. 490 (or ism. ?).

gylp, m., *boasting, pride*; ns. E. 455, D. 751, as. E. 515, D. 598, 694, 754, ds. gylpe, D. 612, 635.

gylpan, III., *boast*; prt. 3s. gealp, D. 713, prt. 3p. gulpon, D. 711.

gylpplega, m., *warfare*; as. gylpplegan, E. 240.

gȳman, w1., *care for, heed*; prt. 3p. gymdon, E. 140.

gyrdwite, n., "*rod-torture*," *affliction*; ds. E. 15.

gystsele, m., *guest-hall, temporary home*; as. E. 535.

gȳt, adv., *yet*; E. 520.

H

habban, w3., *have, possess*; also with a participle to form verb-phrases; inf. E. 218, D. 3, 198, prs. 1p. habað, E. 1, 3s. hafað, E. 527, 556, 3p. habbað, D. 328, prt. 2s. hæfdest, D. 312, 3s. hæfde, E. 30, 37, 75, 80, 120, 183, 208, 230, 366,

369 (?), D. 163, 443, 641, 3p. hæfdon, E. 64, 197, 238, 319, 570, D. 63, 453, 462, 750.

hād, m., *condition, state, company, chorus, nation*; ns. hat, D. 320, as. D. 299, ds. hade, D. 370, 376, 392.

hæft, m., *fetter, captivity, slavery, captive*; ns. E. 585, as. D. 306, np. hæftas, D. 206, ap. hæftas, D. 266.

hægsteald, m., *warrior*; np. E. 327 (?).

hægstealdman, m., *warrior*; np. hægstealdmen, E. 192.

hæleð, m., *man, hero, warrior*; as. E. 63, np. E. 78, 376, 388, D. 433, 683, 728, ap. D. 71, gp. hæleða, E. 512, D. 178, 402, 625, 665, dp. hæleðum, E. 7, 252, 394, 468, D. 563.

hæs, f., *behest*; dp. hæsum, E. 385.

hæto, f., *heat*; ns. D. 261.

hæð, f., *heath*; ns. E. 118 (?).

[**hæðbroga**, m., *terror of the desert.*]

hæðen, adj., *heathen*; nsm. D. 203, 539, hæðena, D. 94, 241, dsm. hæðenum, D. 71, hæðnum, D. 218, hæðenan, D. 153, 433, dsn. hæðenan, D. 444, npm. hæðene, D. 329, npf. hæðne, D. 181, apm. hæðne, D. 251, hæðenan, D. 266, gpm. hæðenra, D. 306.

hæðencyning, m., *heathen king*; gp. hæðencyninga, D. 54.

hæðendōm, m., *heathenism*; as. D. 221.

hæwen, adj., *blue*; nsf. hæwene, E. 477.

hāl, adj., *whole, sound, unharmed*; npm. hale, D. 270.

hālig, adj., *holy*; nsm. E. 71, D. 12, 280, 292, 340, 402, 404, 457, 533, halga, D. 333, asm. haligne, E. 392, halgan, D. 236, asf. halige, E. 388, 486, 518, 561, D. 235, 472, asn. E. 416, D. 98, gsm. haliges, E. 96, 307, 385, D. 155, 732, gsn. halgan, D. 299, dsm. halgum D. 442, dsf. halgan, E. 257,

dsn. halgan, E. 74, npm. halige, E. 89, apm. halige, E. 382, 569, D. 26, apf. halige, E. 357, (or asf. ?), 366, apn. haligu, D. 542, halegu, D. 704, 748, halgan, D. 553, gpm. haligra, D. 393, dpm. halgum, D. 251, 351, 480, halgan, D. 266, dpf. halgum, D. 407, superl. asn. haligost, E. 394.

halswurðung, f., *celebration of safety* ? or "*neck-ornament*," *necklace* ? ds. halswurðunge, E. 583 (or ap.).

[**hālwendne**, adj., *wholesome*.]

hām, m., *home* ; as. as adv., *home, homeward*, E. 508, ds. hame, E. 457, ap. hamas, E. 454.

hāmsittende, adj., *sitting at home* ; nsm. D. 686.

hand, f., *hand, power* ; ns. E. 280, D. 728, 732, as. E. 262, 480, 486, D. 4, 71, 704, 721, 725, 748, ds. E. 275, handa, E. 416, 583, np. handa, E. 43.

handlēan, n., *reward* ; ns. E. 19.

handplega, m., *hand-play, fight*; ns. E. 327.

handrōf, adj., *hand-famed, brave* ; gpm. handrofra, E. 247.

handweorc, n., *handi-work*; ns. E. 493.

hār, adj., *hoar, grey* ; nsf. E. 118 (?), npm. hare, E. 181, 241.

hasu, adj., *gray, dusky*; npf. haswe, E. 284.

hāt, see **hād**.

hāt, adj., *hot* ; nsm. hata, D. 351, nsn. hate, E. 78 (or noun ?), asm. hatne, D. 280, gsm. hatan, D. 461, gsn. hatan, D. 340, dsm. hatan, E. 122, D. 270, dpn. hatum, E. 71.

hāt, n., *heat* ; ns. D. 376, ds. hate, E. 78 (or adj. ?).

hātan, rd., *call, summon, bid, command* ; prs. (or prt.) middle 3s. hatte, D. 172, prt. 3s. heht, E. 63, 254, het, E. 177, D. 79, 120, 126, 224, 228, 230, 241, 430, 468, 510, 513, 518, 526, 703, prt. 3p.

heton, D. 171, pp. nsm. haten, D. 531.
hātwende, adj., *hot, torrid*; asm. hatwendne, E. 74.
hē, hēo, hit, pron., *he, she, it*; nsm. he, E. 12, 24, 30, 56, 86, 123, 143, 151, 189, 277, 317, 335, 336, 339, 349, 367, 383, 384, 404, 406, 409, 410, 440, 489, 502, 530, 544, 553, 558, D. 25, 49, 50, 85, 86, 106, 119, 124, 125, 165, 166, 169, 170, 204, 216, 224, 226, 226, 227, 268, 343, 425, 446, 459, 474, 476, 487, 493, 499, 500, 501, 503, 529, 530, 538, 544, 546, 549, 588, 597, 599, 626, 627, 630, 644, 646, 647, 649, 651, 657, 684, 688, 717, 719, 725, 739, 760, nsn. hit, D. 147, 347, 428, asm. hine, E. 23, 180, 414, D. 122, 243, 341, 492, 541, asn. hit, D. 529, gsm. his, E. 9, 17, 27, 146, 177, 314, 335, 363, 402, 428, 434, 502, D. 21, 47, 157, 167, 225, 230, 268, 334, 337, 449, 452, 475, 478, 480, 512, 521, 533, 547, 593, 596, 600, 629, 656, 671, 675, 714, 721, 756, gsn. his, D. 323, 558, dsm. him, E. 10, 16 (?), 19 (?), 24, 93, 138 (?), 172, 183, 314, 316, 337, 340 (?), 366, 409, 415, 417, 521, D. 72, 77, 84 (?), 87, 113, 117, 118, 119, 126, 127, 154, 156, 160, 162, 186, 204, 216, 269, 422, 430, 440, 445, 452, 490, 495, 496, 497, 504, 508, 522, 524, 540, 545, 606, 618, 650, 667, 668, 669, 677, 717, 741, 759, 761, np. hie, E. 29, 51, 59, 64, 124, 130, 150, 155, 197, 224, 243, 264, 319, 325, 387, 443, 515, 570, 571, 572, 575, D. 6, 15, 19, 28, 31, 63, 88, 96, 148, 180, 189, 191, 197, 200, 201, 203, 205, 212, 214, 222, 225, 237, 257, 262, 360,

421, 429, 432, 437, 447, 453, 454, 455, 529, 530, 590, 699, 707, 710, hi, D. 8, heo, E. 146, 588 (?), ap. hie, E. 52, 499 (?), D. 17, 56, 202, 232, 240, 241, 278, 447, 451, 456, 751, gp. hiera, D. 10, hyra, E. 131, 135, 199, D. 183, 185, 190, 316, 435, 436, 456, 674, hyre, D. 342, heora, E. 55, 60, 218, 574, D. 233, 239, 325, 454, 506, heoro, E. 510 (?), dp. him, E. 16 (?), 19, 69, 101, 117, 138 (?), 152, 154, 206, 209, 238, 242, 261, 319, 324, 352, 353, 455, 573, D. 3, 9, 10, 11, 16, 35, 65, 84 (?), 128, 134, 197, 199, 209, 223, 232, 235, 244, 262, 263, 271, 273, 315, 317, 338, 434, 463, 465, 477, 591, 695, 739.

hēaf, mfn., *mourning*; ns. E. 35.

hēah, adj., *high, great*; nsm. E. 461 (or adv.?), D. 563, heh, D. 442, nsn. E. 19, 493, D. 597, asm. heanne, D. 441, heane, D. 98, hean, D. 198, asf. hean, D. 665, asn. D. 674, hea, D. 670, 721, dsm. hean, D. 235, dsf. hean, D. 38, 54, 206, npm. hea, D. 382, npn. E. 468, compar. nsm. hyrra, D. 490, npm. hyrran, D. 714, hearan, D. 206, superl. asn. heahst, E. 394.

hēah, adv., *high*; D. 602.

hēahburg, f., *capital, metropolis*; ds. heahbyrig, D. 698.

hēahcyning, m., *great king*; ns. D. 407, 625.

hēahfæder, m., *patriarch*; gp. heahfædera, E. 357.

hēahheort, adj., *high-hearted, proud*; nsm. D. 539.

hēahlond, n., *highland, mountain*; as. E. 385.

hēahtrēow, f., *noble compact, firm promise*; as. heahtreowe, E. 388.

hēahþegnung, f., *noble service*; as. heahþegnunga, E. 96 (or ap.).

hēahþungen, adj., *noble, exalted*; nsm. E. 518.

healdan, rd., *hold, keep, regard*; inf. E. 177, D.

11, 198, 683, prs. 3p. healdaþ, D. 368, healdeþ, E. 535, prt. 2s. heolde, E. 422, prt. 3s. heold, E. 306, D. 665, prt. opt. 3s. heolde, D. 505.

healf, f., *side*; gp. healfa, E. 209.

heall, mf., *hall*; ds. healle, D. 718, 728.

hēap, mf., *crowd, throng, host*; ds. heape, E. 192, 311, ap. heapas, E. 382, 569, dp. heapum, D. 301.

heard, adj., *hard, bold, fierce*; nsm. E. 327, npm. hearde, D. 94, 431.

hearde, adv., *heavily, severely*; D. 597.

hearm, m., *harm*; as. D. 457.

heaðorinc, m., *warrior*; np. heaðorincas, E. 241.

heaðowylm, m., *war-wave, rage of battle*; np. heaðowylmas, E. 148.

hebban, VI., *raise, exalt*; inf. E. 99, gerund, to hebbanne, D. 320, prt. 3s. hof, E. 276, prt. 3p. hofon, E. 301, 576, prt. opt. 3s. hofe, D. 542.

hebreas, see **ebreas**.

hēdan, WI., *heed, take notice of*; prt. 3p. heddon, E. 585.

hefonfugol, m., *bird of the air*; np. hefonfugolas, D. 386.

hēgan, WI., *perform, do*; inf. D. 207.

hēhþegn, m., *high officer, minister*; ns. D. 442, (or heh þegn ?).

hell, f., *hell*; ds. helle, E. 46.

helm, m., *shelter, protector*; dp. helmum, D. 16.

help, f., *help*; as. D. 235, 292 (?), ds. helpe, D. 351.

helpan, III., *help, aid*; impv. 2s. help, D. 292 (?).

helpend, m., *helper*; ns. D. 402, gp. helpendra, E. 488.

?hēofon, *lamentation*; E. 46 (or error for heofung ?).

heofon, m., *heaven, sky*; ns. E. 427, as. E. 73, gs. heofones, D. 407, np. heofonas, D. 364, gp. heofona, D. 426, 441, 625, dp. heofonum, E. 376, 417, 441, 461, 493, D. 533, 563, 619, heofenum, D. 329, heofnum, D. 154.

heofonbēacen, n., *heavenly sign, beacon in the sky*; ns. E. 107.

heofonbeorht, adj., *heaven-bright*; nsm. D. 340.

heofoncandel, f., "*sky-candle*" (the *sun*, also the *pillar of fire*); ns. E. 115.

heofoncol, n., *sun's heat*; dp. heofoncolum, E. 71.

heofoncyning, m., *king of heaven*; ds. heofoncyninge, E. 410.

heofonhēah, adj., *high as heaven, lofty*; asm. heofonheane, D. 553.

heofonrīce, n., *kingdom of heaven*; gs. heofonrices, E. 486, D. 12, 26, 457.

heofonsteorra, m., *star*; np. heofonsteorran, D. 320, 370.

heofontorht, adj., *bright*; nsm. E. 78.

heofontungol, n., *star of heaven*; dp. heofontunglum, D. 500.

[**hēofung**, f., *lamentation*; ns. E. 46, Ms. heofon.]

heolfor, n., *gore*; ds. heolfre, E. 450, 477.

heolstor, n., *place of concealment, den*; np. E. 115.

heonon, adv., *hence, henceforth*; E. 287.

heorawulf, m., *wolf*; np. heorawulfas, E. 181.

heort, m., *hart, deer*; gp. heorta, D. 573.

heorte, f., *heart*; as. heortan, D. 569, gs. heortan, D. 393, 490, ds. heortan, E. 148, D. 597, 628.

heorugrim, adj., "*sword-grim*," *fierce in war*; gpm., heorugrimra, D. 306.

[hēra, m., *servant*.]

here, m., *host, army*; ns. E. 247, 498, 551, D. 755, gs. herges, E. 13, 107, 234, 457, heriges, E. 508, D. 16, 203, 539, ds. herige, D. 54, 192, 709, np. hergas, E. 46, ap. hergas, E. 260, gp. herega, D. 698, dp. hergum, E. 276.

hereblēaŏ, adj., *panic-stricken, fearful*; npm. herebleaðe, E. 454.

herebȳme, f., *war-trumpet*; gs. herebyman, E. 99.

herecist, f., *cohort*; np. herecyste, E. 301; ap. hereciste, E. 177, 257.

herefugol, m., *carrion bird*; np. herefugolas, E. 162.

[**herepað**, see **herepoð**.]

herepoð, n., *army-road, highway*; as. D. 38 (error for herepað ?).

hererēaf, n., *spoil, booty*; gs. herereafes, E. 585.

herestræt, f., "*army-street*," *road, highway*; np. herestræta, E. 284.

heretȳma, m., *warrior, king*; ns. D. 602.

hereþrēat, m., *host, cohort*; ds. hereþreate, E. 122, np. hereþreatas, E. 576.

herewīsa, m., *army-leader, king*; ds. herewisan, E. 323.

herewōp, m., *army-cry, outcry*; gp. herewopa, E. 461.

herewōsa, m., *warrior, king*; gs. herewosan, D. 628.

herg, m., *idol*; ds. herige, D. 181, np. hergas, D. 714.

herian, wi., *praise*; prs. pt. nsm. hergende, D. 333, prs. 1p. herigað, D. 404, 3p. hergað, D. 374, herigað, E. 547, D. 386, 392, 421, prs. opt. 3s. herige, D. 370, 3p. herige, D. 376, prt. 3s. herede, D. 281, 3p. heredon, E. 577, D. 256, 357, heredo, 444 (error for heredon ?).

herra, m., *lord*; as. herran, D. 392.

hete, m., *hate, hostility*; ns. D. 619.

hettend, m., *foe*; np. E. 209.

hierusalem, f., *Jerusalem*; as. D. 2. See **Gerusalem**.

hige, m., *mind, soul, pride*; ns. D. 117, hyge, D. 490; as. D. 628, hyge, D. 533; ds. E. 307, D. 218, 542.

higecræft, m., *wisdom*; as. D. 98.

higeþancol, adj., *wise-minded*; npm. higeþancle; D. 94.

hiht, m., *hope, expectation*; as. E. 405.

hild, m., *protection, safety*; as. E. 569.

hild, f., *war, fight*; as. hilde, E. 181, 505, gs. hilde, E. 162, ds. hilde, E. 241.

hildecalla, m., *herald*; ns. E. 252.

[**hildegeatwe**, f., pl.; *war-trappings.*]

hildespell, n., *war-tale, war-song*; ds. hildespelle, E. 575.

hlāford, m., *lord*; ns. D. 674.

hleahtorsmið, m., *laughter-maker, magician*? dp. hleahtorsmiðum, E. 43.

hlence, f., *coat of mail*; ap. hlencan, E. 218 (or as.?).

hlēo, n., *shelter, defence*; ns. E. 79, D. 586, as. D. 690.

hlēoðor, n., *sound, voice, cry*; ns. E. 418, D. 178, as. D. 709.

hlēoðorcwyde, m., *speech, discourse*; as. D. 155, 315.

hlēoðrian, w2., *speak, cry, exclaim*; prt. 3s. hleoðrade, D. 280.

hlīfian, w2., *tower, reach up*; inf. hlifigan, D. 602, prt. 3s. hlfode, D. 500 (error for hlifode ?) 3p. hlifedon, E. 89.

hlīgan, w1., *attribute*; prs. 3p. hligað, D. 310.

hlūd, adj., *loud*; nsm. E. 107, asf. hlude, E. 276, 576, dsf. hludan, E. 551, dpf. hludan, E. 99.

hluttor, adj., *clear*; npn. D. 364.

hlȳp, m., *leap*; dp. hlypum, D. 573.

hlyst, f., *silence*; ns. D. 178.

hogian, w2., *think, resolve*; prt. 3p. hogedon, D. 218 (comp. **hycgan**).

hold, adj., *friendly, faithful, loyal*; nsm. E. 19, D. 16, 442.

holm, m., *sea*; ns. E. 284, 450.

holmeg, adj., *sea-like, rough, stormy*; dpn. holmegum, E. 118.

holmweall, m., *sea-wall, wall of waters*; ns. E. 468.

holt, mn., *wood, forest*; as. D. 573.

[**holtweg**, m., *forest road.*]

hordmægen, n., *mass of treasure, wealth*; as. D. 674.

hordweard, m., *treasure-keeper, prince*; gp. hordwearda, E. 35, 512, D. 65.

horn, mn., *horn, trumpet*; ns. E. 192.

horsc, adj., *active, quick, wise*; nsm. E. 13, npm. horsce, D. 361.

hrægl, n., *garment*; ds. hrægle, D. 436.

hræw, mn., *body, corpse*; dp. hræwum, E. 41.

hraðe, adv., *quickly, readily*; E. 502, D. 241, compar. hraðor, D. 755.

hrēam, m., *cry, uproar*; ns. E. 450.

hreddan, wr., *take away*; inf. D. 670.

hrēman, wr., *boast*; prt. 3s. hremde, D. 755.

hrēohmōd, adj., *fierce, angry*; nsm. D. 241.

hrēð, mn., *glory, fame*; as. E. 316.

hrēð, adj., *swift, prompt*; nsm. D. 619.

hrēðan, wr., *triumph, exult*; prt. 3p. hreðdon, E. 575.

hreðer, m., *breast, mind*; ds. hreðre, E. 366.

hreðerglēaw, adj., *wise*; nsm. E. 13.

hrōf, mn., *roof, summit*; as. E. 298, D. 406, 441, ds. hrofe, D. 238.

hrōpan, rd., *cry, howl*; prt. 3p. hreopan, E. 168, hwreopon, E. 161 (?).

hrūse, f., *earth, plain*; np. hrusan, D. 382.

hryre, m., *fall, death, ruin*; as. E. 512, D. 670, ds. E. 35.

hū, adv., *how*; E. 25, 85, 89, 244, 280, 426, D. 50, 111, 130, 131, 461, 530.

hund, n., *hundred*; ap. E. 232.

hūru, adv., *certainly, verily*; E. 505.

hūslfæt, n., *sacrificial vessel*; ap. huslfatu, D. 704, 748.

hūð, f., *spoil, booty*; ds. huðe, D. 65.

hwā, pron. *who, what*; nsm. D. 420, nsn. hwæt, D. 122, asn. hwæt, D. 528, 541, 544, 728, 732, 740, gsn. hwæs, E. 192.

hwæl, m., *whale*; np. hwalas, D. 386.

hwæl, (error for wæl ? or for hwēl, hwēol ?); as. E. 161. But see note.

hwælhlence, f., *coat of mail*; as. hwælhlencan, E. 176 (error for wælhlencan ?).

hwæt, interj., *lo*; E. 1, 278, D. 283.

hwæðere, adv., *nevertheless*; D. 168, 233, 546, hwæðre, D. 549.

hwearfian, w2., *move on, advance*; prt. 3s. hwearfode, E. 158.

[**hwēl**, or **hwēol**, n., *wheel, circle*; as. E. 161, Ms. hwæl.]

hweorfan, III., *turn, go, depart, fall off*; inf. D. 22, 203, hwurfan, D. 110, prt. 3s. hweorf, D. 266, prt. 3p. hwurfon, D. 270, 433, prt. opt. 3s. hwyrfe, D. 221.

hwīl, f., *time, while*; as. hwile, D. 29, 660, ds. hwile, D. 348.

hwīlum, adv., *at times*; E. 170.

hwilc, pron., *which*; nsm. D. 81.

hwīt, adj., *white*; apf. hwite, E. 301.

hwonne, conj., *when, until*; E. 250, 472.

hwōpan, rd., *threaten*; prt. 3s. hweop, E. 121, 448, 478.

hwrēopon, see **hrōpan**.

hwurfan, see **hweorfan**.

hwylc, indef. pron., *any, some*; nsm. E. 439. Comp. hwilc.

hwyrft, m., *turn, circuit, course, escape, outlet*; as. E. 210, D. 321.

hycgan, w3., *think*; inf. E. 218. Comp. **hogian**.

hyge, see **hige**.

hyld, f., *favor, protection*; as. D. 439, 480, gs. hylde, D. 301.

hyll, m., *hill*; np. hyllas, D. 382.

hȳnðo, f., *ill treatment, disgrace*; as. E. 323.

hȳran, w1., *hear, obey*; inf. D. 153, 217, prt. 3p. hyrdon, D. 431, prt. opt. 3s. hyrde, E. 410, 3p. hyrde, E. 124(?).

hyrdan, w1., *protect*; prt. opt. 3s. hyrde, E. 124(?).

hyrde, m., *keeper, ruler, defender*; ns. E. 256, D. 11, as. D. 199.

hyse, m., *youth, young man*; np. hyssas, D. 217, 251, 270, 431, 444, 461, ap. hyssas, D. 230.

I

iacob, m., *Jacob*; ds. iacobe, D. 314.

ic, pron., *I*; ns. E. 98, 269, 280, 285, 291, D. 1, 22, 140, 143, 414, 458, 609, 610, 738, 743, ds. me, D. 137, 139, 142, 415, 481, 580, np. we, E. 1, 529, D. 130, 265 (? error for ðe ?), 293, 295, 300, 306, 399, 404, 412, 418, 473, ap. usic, D. 309, gp. user, D. 291, 297, dp. us, E. 530, 531, D. 308, 326 (or ap.?).

in, prep., *in, into, to, for*; w. acc. E. 4, 11, 94, 234, 296, 382, D. 151, 221, 233, 237, 324, 413, 520, 629, 640, 650, 707, 721, 736, 747, 754, 756, w. dat. E. 122, 200, 212, 321, 424, 524, 560, D. 90, 95, 103, 107, 206, 264, 270, 286, 316, 366, 370, 392, 403, 454, 607, 635, 672, 675, 684, 706, 722, 728, 731; w. doubtful case-form, E. 244, 401, 439, D. 2, 22, 164, 167, 218, 231, 485, 542, 605, 616, 642, 659, 720, 726, 750; E. 288 (?) (text defective).

incaþēod, f., *hostile nation*; ap. incaþeode, E. 444.

ing, adj., for ging, *young*? npm. inge, E. 190 (?).

ingefolc, n., *people*; gp. ingefolca, E. 142.

ingemen?, *people*? doubtful reading, E. 190.

ingere, adv., *unexpectedly* (?); E. 33.

ingeþanc, mn., *inner thought, earnestness*; dp. ingeþancum, D. 279.

[**ingeðēod**, f., *nation*.]

inlende, adj., *inland, native*; nsf. E. 136.

innan, adv., *within*; D. 237; **on innan**, used as a prep. w. acc. D. 244 (?), w. dat. D. 258.

innan, prep. w. dat., *within*; D. 718.

[**inundor**, prep., *beneath*; w. acc. E. 4.]

iosep, m., *Joseph*; gs. iosepes, E. 589.

isaac, m., *Isaac*; as. E. 398, ds. isaace, D. 313.

īsen, n., *iron*; ns. D. 243.

īsern, adj., *of iron*; asm.

iserne, D. 247, dpm. isernum, D. 519.

īsernhere, m., *mail-clad host*; dp. isernhergum, E. 348.

israela, m. pl., *Israelites*; np. D. 391, 750, gp. israhela, E. 91, 198, 265, D. 23, israela, E. 358, D. 43, 55, 69, 73, 80, 189, 358, 703, 716, 756, dp. israhelum, E. 303, 516, israelum, D. 50.

[**iū**, adv., *formerly, of old*; E. 38.]

iudas, m., *Judah*; ns. E. 330.

iudeas, m. pl., *Jews*; gp. iudea, D. 707.

iudisc, adj., *of Judah*; nsm. E. 312.

[**iūgēra**, adv., *formerly, long ago*; E. 38.]

L

lācan, rd., *sport, leap, play*; prs. pt. asm. lacende, D. 475.

[**lād**, f., *journey*.]

lædan, w1., *lead, guide*; prs. 3s. lædeð, E. 544, 555, prt. 3s. lædde, E. 54, 77, prt. 3p. læddon, E. 194.

læne, adj., *transitory, fleeting*; nsm. E. 532, gsn. lænes, E. 268.

lærig, m., *edge, rim*; as. E. 239.

læst, f., *performance, completion*; ds. læste, E. 308.

læstan, w1., *endure, hold out*; inf. E. 244.

lætan, rd., *let, permit*; prt. 3s. let, D. 56, 682, 721, prt. opt. 3s. lete, E. 52, 414.

[**læte**, adv., *late, at last*.]

lāf, f., *remnant, what is left, heir, heirloom*; as. lafe, E. 370, 408, D. 74, 80, 452, gs. lafe, D. 152, ds. lafe, E. 405, 509.

lagu, m., *water, flood, sea*; ns. E. 483.

lagustrēam, m., *water-stream, wave, river*; ap. lagustreamas, E. 367, lagostreamas, D. 387.

land, n., *land, country*; ns. E. 40, as. E. 57 (or ap.), 69, 445, 483, D. 77, gs. landes, E. 128, ds. lande, E. 567, np. E. 60, gp.

landa, D. 302, 375, 408.

landgesceaft, n., *creature of earth*; ap. D. 359.

landmann, m., *inhabitant*; gp. landmanna, E. 179.

landriht, n., *right to land, ownership*; as. E. 354.

lang, adj., *long*; asm. langne, D. 68, asf. lange, D. 572, 660, compar. apf. lengran, E. 532.

lange, adv., *long, long ago*; E. 138, 324, 558.

langsum, adj., *long, enduring*; asm. langsumne, E. 6, 405.

langung, f., *longing, desire*; ns. D. 29.

lār, f., *teaching, counsel, command*; ns. E. 268, as. lare, E. 307, 561, D. 25, 660, ds. lare, D. 431, dp. larum, E. 390, D. 217.

lāst, m., *track*; on last, *behind*; as. E. 167, 337.

lāstweard, m., *follower, pursuer, heir*; as. E. 138, 400.

lāṭþēow, m., *leader*; as. E. 104.

lāð, adj., *loath, hostile, hated*; subst., *foe*; nsm. E. 40, 195, asm. laðne, E. 138, npm. laðe, E. 462, apm. laðe, D. 250, gpm. laðra, E. 57, 167, dpm. laðum, E. 195, dpn. laðum, E. 179.

lāð, n., *harm, torture*; as. D. 262, ds. laðe, D. 429.

lāðsearo, n., *harmful-contrivance, device*; ns. D. 435 (or lað searo ?).

lāðsið, m., *journey of foes, departure, exodus*; as. E. 44.

lēan, n., *reward, payment*; ns. E. 507, as. E. 315, D. 395.

lēas, adj., *lacking, free from*; nsm. D. 282, 633, npm. lease, D. 301.

leng, adv., *longer*; E. 206, 264, D. 429, superl. lengest, E. 424.

lengan, w1., *delay*; prt. 3s. lengde, D. 645.

[**lēo**, m., *lion*; as. leon, (Ms. leor), E. 321.]

leo, faulty reading of the Ms. E. 128.

[**lēod**, m., *prince*.]

lēod, f., *nation*? usually pl. *people*; ds. leode, E. 44 (?), np. leode, E. 90,

152, 445, D. 617, ap. leode, E. 70, [128], D. 468, 526, gp. leoda, E. 12, 183, 228, D. 120, 435, 452, 483, 645, leode, D. 77, dp. leodum, E. 277, 405, D. 25, 449, 648, 719.

lēodfruma, m., *prince*; ns. E. 354.

[lēodgeard, m., *country*.]

lēodhata, m., *folk-hater, folk-slayer*; ns. E. 40.

lēodmægen, n., *host*; [ds. leodmægne, E. 128 (Ms. leo mægne)], gs. leodmægnes, E. 167, 195.

lēodscearu, f., *division of a people, tribe*; ds. leodsceare, E. 337.

lēodscipe, m., *people*; ds. E. 244 (or as.?).

lēodweard, m., *prince, king*; as. E. 57.

lēodwer, m., man; pl. *men, army*; dp. leodwerum, E. 110.

lēof, adj., *dear, beloved*; nsm. E. 12, 354, 355, gsm. leofes, E. 53, 308, 337, dpm. leofum, D. 248, compar. apm. leofran, E. 409, superl. nsn. leofost, E. 279, asn. leofost, E. 384, npm. uninfl.?, leofost, D. 37.

? **lēofan**, II., *love*?; prt. 3p. lufan, D. 56 (?) (so Grein).

lēogan, II., *lie, say falsely*; prs. 3s. leogeð, D. 415.

lēoht, adj., *light, bright, clear*; nsm. E. 251, nsn. E. 90; comp. asm. leohtran, D. 642.

lēoht, n., *light*; ns. E. 546, D. 375.

lēohtfruma, m., *creator of light, Lord*; ns. D. 408.

lēoma, m., *beam, brightness, flame*; as. leoman, D. 414, leoma, D. 342, np. leoman, E. 112.

lēor, error for lēon? E. 321.

leornian, w2., *learn*; prt. opt. 3p. leornedon, D. 83.

lēoþ, n., *song, speech*; ns. E. 308.

līc, n., *body*; ds. lice, D. 342, 435.

licgan, w3., *lie, be situated, lie dead*; prs. 3s. liþ, D. 562, prt. 3s. læg, D. 674, prt. 3p. lagon, E. 458, 590, D. 434.

līcwund, f., *wound*; gs. licwunde, E. 239.

līf, n., *life*; ns. E. 546, D. 302, as. E. 434, gs. lifes, E. 5, 104, 268, 523, D. 299, 408, ds. life, E. 570, D. 607.

līfdæg, m., pl. *life-days, life*; ap. lifdagas, E. 409, dp. lifdagum, E. 424.

līffrēa, m., *lord of life*; as. liffrean, E. 271, D. 395.

līffruma, m., *source of life, God*; ds. liffruman, D. 642.

lifgean, w3., *live*; inf. D. 1, prs. pt. nsm. lifgende, D. 572, 763, lifigende, D. 617, npm. lifigende, E. 264, lifgende, D. 295, gpm. lifigendra, E. 6, 277, dpm. lifigendum, E. 324, prs. 3p. lifigeaŏ, D. 329, prs. opt. 3p. lifigen, D. 325, prt. 3s. lifde, E. 383, D. 107.

līfweg, m., *path of life*; as. E. 104.

līfwela, m., *life-weal, prosperity*; as. lifwelan, D. 56 (?).

līg, m., *fire, flame*; ns. D. 248, 250, 351, as. D. 280, 339, 475, gs. liges, D. 240, 262, ligges, D. 342, ds. lige, E. 110, 122, 400, D. 227, 233, 295.

līget, n., *lightning*; np. ligetu, D. 379.

ligeword, n., *falsehood*; as. D. 719 (or ap.).

līgfȳr, n., *fire, flame*; E. 77.

līgnan, w1., *deny*; prt. 2s. lignest, D. 763.

lind, f., *shield*; gs. linde, E. 239, ap. linde, E. 301, dp. lindum, E. 228, 251.

linnan, III., *lose*; prt. 3p. lunnon, E. 497.

liss, f., *favor, kindness, joy*; ds. lisse, D. 339, gp. lissa, E. 271, 546.

līxan, w1., *shine, glitter*; prt. 3p. lixton, E. 125, 175.

locc, m., *lock of hair*; ap. loccas, E. 120.

lōcian, w2., *look*; prs. 1p. lociaŏ, D. 418, prt. 3s. locode, D. 622.

lof, mn., *praise*; as. D. 475.

lofian, w2., *praise*; prs. 3p. lofiaŏ, D. 395, prs. opt. 3p. lofige, D. 372, 379.

[**lūcan**, II., *close*.]

lufe, f., *love*; as. lufan, D. 21, 56 (?), ds. lufan, D. 339.

lufen, f., *hope*?; as. D. 73.

lufian, w2., *love*; prs. 3p. lufiað, D. 390.

lust, m., *pleasure, desire, eagerness*; as. E. 53, D. 248.

lyft, mfn., *air, sky*; ns. E. 431, 462, 477, 483, as. E. 74, ds. lyfte, D. 379.

lyftedor, m., *air-canopy*, the *pillar of cloud*; ap. lyftedoras, E. 251.

lyfthelm, m., "*cloud-cover*," *cloud*.; ds. lyfthelme, E. 60.

lyftlācende, adj., "*air-sporting*," *flying*; np. D. 387.

lyftwundor, n., "*sky-wonder*," *marvel in the sky*; ns. E. 90.

lyftwynn, f., *joy of heaven*? ap. lyftwynna, E. 532.

lyhtan, w1., *shine, dawn*; prt. 3s. lyhte, D. 158.

lȳt, n., *little*; ns. E. 42.

lȳtel, adj., *little*; asf. lytle, D. 29; asn. litel, 681.

M

mā, n. (indecl.), *more*; as. E. 530.

mā, adv., *more*; D. 263.

madm, m., *treasure*; ap. madmas, E. 587. Compare **maðm**.

mæ, E. 591; defective reading for mæst?

mæcg, m., *man*; dp. mæcgum, D. 264.

mæg, m., *kinsman*; gp. maga, E. 17, dp. magum, E. 52.

mægburh, f., *kin, family, nation, tribe*; as. E. 55, ap. mægburge, E. 360, gp. mægburga, E. 352.

mægen, n., *might, power, virtue, host, army*, ns. E. 101, 210, 226, 242, 300, 346, 459, 469, 500, as. E. 131, D. 4, 221, 758, gs. mægenes, E. 215, D. 702, mægnes, E. 67, 245, ds. mægene, D. 7, mægne, E. 128 (?).

mægenhēap, mf., *army, troop*; dp. mægenheapum, E. 197.

mægenrōf, adj., *famed for might*; nsm. E. 275.

mægenscipe, m., *power*; as. D. 20.

[mægentrum, adj., *strong*.]

mægenþrēat, m., *host, army*; ns. D. 45, ap. mægenþreatas, E. 513.

mægenþrymm, m., *majesty*; gp. mægenþrymma, E. 541, dp. mægenþrymmum, E. 349.

mægenwīsa, m., *leader, captain*; ns. E. 554.

mǣgwine, m., *kinsman*; dp. mægwinum, E. 146, 314.

mǣlmete, m., *food, meal*; ns. D. 574.

mænig, see **manig**.

mænigeo, f., *host, company*; ns. D. 145, 319, 727, mænieo, D. 5, as. D. 122.

mære, adj., *glorious, famous*; nsm. E. 47, 102, 349, D. 105, 284, 451, nsf. D. 319, 608, superl. nsn. mærost, D. 692, asn. mærost, E. 395.

mǣst, adj., *most, greatest*; nsm. E. 349, 461, 465, 500, 541, 555, 579, nsn. E. 34, 85, 322, 591 (?), D. 692, asn. E. 349, 395, 511, isn. mæste, E. 67.

mǣst, adv., *most, best*; E. 360.

mæstrāp, m., *mast-rope, rigging*; ap. mæstrapas, E. 82.

mǣte, adj., *moderate, humble*; compar. nsm. mætra, D. 634.

mǣting, f., *dreaming, dream*; as. mætinge, D. 141.

māga, m., *kinsman, son*; as. magan, E. 397, 414.

magan, prp., *be able, can*; prs. 2s. meaht, D. 133, miht, D. 746, 3s. mæg, E. 427, prs. 1p. magon, D. 130, prs. opt. 3s. mæge, E. 429 (or 3p.?), 440, D. 522, prt. 3s. meahte, D. 50 (or opt.?), 145, 166, mihte, E. 189, D. 168, 202, 226, 239, prt. 3p. meahton, E. 83, mihton, E. 114, 206, 235, 488, D. 733, prt. opt. 3s. mihte, D. 84, 3p. mihton, D. 699.

magorǣswa, m., *leader, prince*; [ns. E. 55], dp. magoræswum, E. 17.

magorǣwa, error for magoræswa? E. 55.

mān, adj., *evil, wicked*;

nsf. man, E. 334 (?), dpf. manum, E. 149.

mān, n., *sin*, *wickedness*; ds. mane, D. 184.

mānbealu, n., *injury*, *murder*; gs. manbealwes, D. 45.

mancynn, n., *mankind*; gs. mancynnes, D. 36; ds. mancynne, D. 634, 658.

mandrēam, m., *joy of men*, *prosperity*; ds. mandreame, D. 570.

mandrihten, *m.*, *lord*; as. D. 157; ds. mandrihtne, D. 636.

mānhūs, n., *house of evil*, *place of punishment*; as. E. 536.

manig, adj., *many*; asn. D. 536, monig, D. 479, npm. monige, E. 255, mænige, D. 234, 243, apf. monige, D. 589, dpm. manegum, E. 489, 543, D. 483, 493, mænegum, E. 553, dpn. manegum, D. 303.

manlīca, m., *image*; as. manlican, D. 174.

mann, m., *man*; as an indef. pron. *one*, *people*; ns. man, D. 20, 566, 687, gs. mannes, E. 426, np. men, E. 82, 190 (?), 373, 377, D. 310, 692, 733, ap. men, E. 286, D. 136, 250, 414, 537, 604, 614, gp. manna, E. 57, 143, 173, 356, 395, 550, dp. mannum, D. 578, 630, 715.

mānsceaða, m., *evil-doer*, *foe*, *slayer*; ap. mansceaðan, E. 37.

māra, adj., *more*, *further*, *greater*; asm. maran, E. 210, asn. mare, D. 249, gsf. maran, E. 426, gsn. maran, E. 215, npm. maran, D. 491.

māðm, m., *treasure*; dp. maðmum, E. 143. Comp. **madm.**

māðmhord, n., *treasure*; gp. maðmhorda, E. 368.

me, D. 29, error for **hie**?

me are, D. 323, error for **in eare**?

meagollīce, adv.; *strongly*, E. 528.

mearc, f., *border*, *path*, *road*; as. E. 160.

mearchof, n., *border-home*; ap. mearchofu, E. 61 (?).

mearcland, n., *borderland*; dp. mearclandum, E. 67.

mearcþrēat, m., *troop, band*; ds. mearcþreate, E. 173.

[**mearcung**, f., *mark, description.*]

mearcweard, m., *watcher of the ways*; np. mearcweardas, E. 168.

mearh, m., *horse, steed*; gp. meara, E. 171.

mēce, m., *sword*; ds. E. 414, 495.

mēdas, m. pl., *Medes*; gp. meda, D. 687, dp. medum, D. 680.

medugāl, adj., *drunken*; nsm. D. 702.

meld, f., *announcement, proclamation*; as. D. 647.

meltan, III., *melt*; prt. 3p. multon, E. 485.

menigeo, f., *throng, host*; ns. E. 554, mengeo, E. 48, menio, E. 334, as. E. 205, menigo, D. 469. (See also mænigeo.)

meoring, f., *hindrance? wandering?*; gp. meoringa, E. 62 (or gs. ? is. ?)

mēowle, f., *maiden*; ns. E. 581 (?).

mere, m., *sea, ocean*; ns. E. 300, 459.

meredēað, m., *sea-death, drowning*; ns. E. 513, gp. meredeaða, E. 465.

mereflōd, m., *flood, sea*; gs. mereflodes, E. 504.

merehwearf, m., *sea-shore*; ds. merehwearfe, E. 517.

merestrēam, m., *sea, wave*; ns. E. 210, 469, gs. merestreames, E. 489, ap. merestreamas, D. 502.

meretorr, m., *sea-tower, wall of waters*; np. meretorras, E. 485.

mersc, m., *marsh, water, sea*; as. E. 333.

metan, v., *measure, lay out, traverse*; inf. E. 92, 104, prt. 3p. mæton, E. 171.

mētan, WI. (impersonal w. dat.); *dream*; pp. in pred., metod, D. 119.

meteþegn, m., *food-server, attendant*; np. meteþegnas, E. 131.

metod, m., *Lord*; ns. E. 52, 479, D. 14, 56, 283, 332, 383, 493, 566, 578, 589, 624, 680, as. D. 398, 630, gs. metodes, E. 102, 530, D. 4, 20, 169, 174, 234, 334, 401, 537, 647,

658, ds. metode, D. 36, 92, 442.

meðel, n., *meeting, assembly, speech, address*; as. E. 255, ds. meðle, D. 469.

meðelstede, m., *place of meeting*; ds. E. 397, 543, D. 145.

micel, adj., *great*; nsm. E. 564, D. 242, 737, nsf. E. 554, micle, D. 608, nsn. E. 334, asm. micelne, D. 163, miclan, D. 518, asn. D. 213, 598, 603, dsf. miclan, E. 275, isn. micle, D. 7.

miceles, adv., *much, greatly*; E. 143.

micle, adv., *much*; D. 249.

mid, prep., *with*; w. acc. E. 9, 486, w. dat. E. 66, 86, 206, 245, 265, 275, 363, 407, 414, 416, 420, 458, 502, 559, D. 10, 44, 67, 164, 339, 492, 557, 649, 701, 705, w. inst. E. 21, 56.

mid, adv., *with, along*; D. 353.

midd, adj., *middle, mid-*; dsf. middere, E. 37, dpf. middum, E. 168.

middangeard, m., *world*; ns. D. 636, as. E. 2, 48, 286, 541, D. 105, 502, gs. middangeardes, D. 596.

miht, f., *might, power, mighty work, miracle*; as. E. 9, D. 327, 341, mihte, D. 14, 169 (or ds.), 647, ap. mihta, D. 537, mihte, D. 472 (or as.), gp. mihta, D. 334, 447, 451, dp. mihtum, E. 550, D. 283, 350, 407, 658.

mihtig, adj., *mighty*; nsm. E. 152, 205, 262, 292, 314, D. 234, 372, 377, mihtiga, E. 485, compar. nsm. mihtigra, E. 504, migtigra, D. 521, npm. mihtigran, D. 715.

mihtmōd, n., *strong passion*; ns. E. 149.

milde, adj., *mild, meek*; superl. nsm. mildost, E. 550.

mīlpað, m., "*mile-path*," *road, way*; ap. mīlpaðas, E. 171.

milts, f., *compassion, kindness*; as. miltse, E. 292, D. 334, gp. miltsa, E. 530, dp. miltsum, D. 310.

mīn, adj., *my*, *mine*; nsm. D. 144, 419, 585, nsf. D. 608, asf. mine, E. 262, D. 139, 141, isn. mine, E. 368, npf. mine, D. 412 (?), gpm. minra, D. 483.

minsian, w2., *lessen*, *destroy*; prt. 3s. minsode, D. 267.

mirce, n., *darkness*; ds. D. 447.

misael, m., *Mishael*; ns. D. 92, 356, 398.

mismicel, adj., *various*? gp. mismicelra, E. 373.

[**missenlic**, adj., *various*.]

missere, n., *half-year*, *season*; gp. missera, E. 49.

mōd, n., *mind*, *soul*, *courage*, *pride*, *violence*, *fury*; ns. E. 154, 245, D. 521, 596, 630, as. E. 480, 489, D. 14, 98, gs. modes, E. 98, 305, ds. mode, E. 226, 536, D. 184, 483, 624, 724, dp. modum, E. 528, D. 361, 390.

mōder, f., *mother*; as. E. 371.

mōdewǣg, m., *wild wave*, *billow*; gp. modewæga, E. 500.

mōdgeðanc, mn., *thought*, *wisdom*; as. D. 634, gs. modgeþances, D. 137.

mōdgian, w2., *be brave*, *show courage*, *rage*; prt. 3s. modgode, E. 459, modgade, E. 331.

mōdhēap, m., *bold host*; dp. modheapum, E. 242.

mōdhwæt, adj., *brave*, *bold*; npm. modhwæte, E. 124, modhwatan, D. 356.

mōdig, adj., *brave*, *proud*; nsm. E. 55, 275, 469, D. 105, nsn. D. 7, gsm. modiges, E. 255, 553, npm. modige, E. 327, 465, apm. modige, E. 131, gpm. modigra, E. 101, 300, dpm. modgum, E. 17.

mōdsefa, m., *mind*, *thought*; np. modsefan, D. 491.

molde, f., *earth*; ds. moldan, D. 566.

mōna, m., *moon*; ns. D. 369.

monig, see **manig**.

mōr, m., *moor*; gs. mores, D. 574.

morgen, m., *morning*; ns. E. 346, as. E. 98.

mōrheald, adj., *near* or *by*

the moors, on the moors; npn. E. 61 (?).

morðor, mn., *injury, wrong, death*; as. E. 146, ds. morðre, D. 451.

mōtan, prp., *be allowed, may, can*; prs. 3p. moton, E. 264, prt. 3s. moste, E. 510, D. 85, prt. 3p. moston, E. 240, D. 8.

moyses, m., *Moses*; ns. E. 61, 101, 215, moises, E. 352, moyse, E. 517 (?), as. E. 124 (or ds. ?), gs. E. 2, 52, 152, 480, D. 4.

murnan, III., *mourn*; prs. 3p. murnað, E. 536.

mūðhæl, n., *salutary words, good advice*; as. E. 553.

myndgian, W2., *recall, remember*; prs. 3s. myndgað, D. 144.

N

nā, adv., *never, not at all*; D. 696.

nabochodonossor, m., *Nebuchadnezzar*; ns. D. 48, 72, 410, 618, 663.

nacod, adj., *naked*; nsm. D. 632, nacud, E. 475.

nǣgan, W1., *address, accost*; prt. 3s. nægde, E. 23.

nǣnig, adj., *not any, no*; nsm. D. 436.

næs, nǣron, see **wesan.**

nāgan (= ne agan), prp., *not to have, lack, yield possession, grant, allow*? prt. 3s. nahte, D. 453 (?), prt. 3p. nahton, E. 210.

nales (= nalles), D. 85, 415.

nalles, adv., *not at all, not*; E. 307, D. 529.

nama, m., *name*; ns. D. 284, as. naman, E. 27, 381, D. 389, ds. naman, D. 423.

ne, adv., *not, nor*; E. 28, 82, 83, 114, 140, 206, 233, 235, 238, 240, 259, 264, 266, 285, 323, 409, 415, 419, 427, 432 (error for he ?), 436, 456, 488, 508, 529, D. 16, 58, 102, 103, 125, 125, 133, 141, 141, 145, 147, 166, 176, 182, 198, 201, 202, 207, 207, 220, 221, 222, 239, 262, 264, 273, 309, 342, 436, 437, 463, 570, 571, 574, 575, 645, 668, 687, 696, 733, 744, 746, 755.

nēah, adj., *nigh, near, beside*; nsm. E. 250.

nēah, adv., *near*; E. 1, 114, 381.

nearwe, adv., *closely, anxiously*; E. 68.

[**nearwian**, w2., *lessen.*]

nēat, n., *animal, cattle*; gp. neata, D. 389.

nēh (= nēah), adj., *near, close*; nsn. D. 496 (or adv. ?), superl. dpm. nehstam, D. 410.

nemnan, w1., *name, call*; prs. 3p. nemnað, E. 519.

nēod, f., *joy, zeal*; as. D. 423.

nēosan, w1, *come to, seek, visit*; inf. E. 475.

neowol, adj., *low-lying, deep, profound*; [nsm. neowle, E. 581], npm. neowle, E. 114.

nēp ?, adj.?, *lacking, deprived of* ?; nsm. E. 470.

nergend, m., *savior, lord*; ns. D. 312, 401, as. D. 374.

nerian, w1., *save, rescue*; prs. pt. nsm. nerigende, D. 354, gerund, to nergenne, D. 284, prt. 3s. nerede, D. 240.

nett, n., *net*; ds. nette, E. 74.

nīed, f., *compulsion*; as. E. 139 (?).

nigoða, adj., *ninth*; nsm. E. 378.

niht, f., *night*; ns. D. 374, ds. E. 37, ap. E. 63, dp. nihtum, E. 97, 168.

nihtlang, adj., *a night long*; asm. nihtlangne, E. 208.

nihtscūwa, m., *shadow of night*; np. nihtscuwan, E. 114.

nihtweard, m., *night-watcher*; ns. E. 116.

niman, iv., *take*; inf. E. 415, prt. opt. 3p. name, D. 507.

nīð, m., *violence, enmity, sin*; ns. D. 464, 618, as. D. 632, 696.

nīðhete, m., *hate*; as. D. 48, ds. D. 278.

nīððas, m. pl., *man*; ap. nīðas, D. 284; gp. nīða, D. 312.

nīðwracu, f., *exile*; dp. nīðwracum, D. 663.

nīwe, adj., *new*; nsm. E. 116, asm. niwan, E. 381, apm. E. 362.

nō, adv., *never, not at all, not*; E. 399, D. 20, 106,

119, 168, 488, 593, 638, 743, 753.

noe, m., *Noah*; ns. E. 362, ds. E. 378.

norðan, adv., *from the north*; D. 52.

norðweg, m., *way northwards*; ap. norðwegas, E. 68.

nū, adv., *now*; E. 278, 295 (?), 531, 539, 558, D. 291, 293, 306, 325, 414, 472, 763.

nū, conj., *now that, since*; E. 295 (?), 421.

nȳd, f., *compulsion, force*; as. D. 72, ds. nyde, D. 492. (Compare **nīed**).

nȳdan, wi., *force, urge*; prt. 3s. nydde, D. 232.

nȳdboda, m., *messenger of distress*; ns. E. 475.

nȳde, adv., *necessarily*; E. 116.

nȳdfara, m., *fugitive*; ns. E. 208.

nȳdgenga, m., *fugitive, exile*; ns. D. 632.

nymðe, conj., *unless, except*; E. 124, 439, D. 143, 214, 566, 574.

nyðor, adv., *lower*; D. 492.

O

ō, adv., *ever*; E. 119 (?).

of, prep., *out of, of, from*; w. dat. E. 155, 170, 269, 294, 417, 493, 571, D. 6, 154, 175, 235, 251, 335, 365 (error for ofer?), 428, 438, 447, 451, 508, 523, 533, 567, 588, 619, 662, 663.

ofen, see **ofn.**

ofer, prep., *on, over, above, by, past, beyond, contrary to*; w. acc. E. 2, 48, 61, 239, 257, 286, 312, 318, 333, 362, 367, 541, D. 105, 136, 174, 179, 285, 406, 408, 469, 527, 604, 614, 743, 758; w. dat. E. 80, 110, 112, 117, 119 (?), 127, 163, 222, 251, 468, D. 248, 764; w. doubtful case-form, E. 320, 343, 403, 437, D. 668.

ōfer, m., *shore*; as. E. 345.

ofēran, wi., *march, go*; inf. D. 76 (error for āfēran ?).

oferbrædan, wi., *overspread*; prt. 3s. oferbrædde, E. 73.

[**oferclamm**, ? ds. ofer-

clamme, E. 119 (?). See o and ferclamm.]

ofercuman, IV., *overcome*; prt. 3s., ofercom, E. 21.

oferfæðman, WI., *embrace, cover, overspread*; prt. 3s. oferfæðmde, D. 501.

oferfaran, VI., *go by, march past, survive*; prt. 3s. oferfor, E. 56, pp. in pred. oferfaren, D. 462.

ofergangan, rd., *overcome*; prs. 2p. ofergangað, E. 562.

oferhogian, W2., *despise*; prt. 3p. oferhogedon, D. 299.

oferholt, mn., *forest* (of spears), or *wood of defence*, i. e. *shields*? as. E. 157.

oferhygd, fn., *pride, arrogance*; ns. D. 489, oferhyd, D. 678, as. oferhyd, D. 494, 614, ds. oferhygde, D. 107, dp. oferhygdum, D. 297.

[**oferliðan**, I., *go over*; prt. 3s. oferlað, E. 362.]

ofermēdla, m., *haughtiness, pride*; ds. ofermedlan, D. 656.

oferteldan, III., *cover, overspread*; pp. in pred. ofertolden, E. 81.

ofest, f., *haste, zeal*; ns. E. 293, ds. ofste, E. 223, dp. ofstum, E. 282, ofestum, D. 256.

ofn, m., *oven, furnace*; ns. ofen, D. 242, as. D. 224, 237, 253, ofen, D. 353, gs. ofnes, D. 461, ds. ofne, D. 258, 270, 345, 428, 474.

ofstlice, adv., *zealously, earnestly*; D. 657.

oft, adv., *often*; E. 191, D. 15, 25, 200, 589, compar. oftor, D. 757.

ōht, f., *pursuit*; ns. E. 136.

on, adv., *on, in*; E. 313 (?), 491.

on, prep., *in, on, into, at*; w. acc. E. 32, 59, 68, 129, 135, 139 (?), 161, 167, 178 (?), 186, 199, 216, 218, 229, 311, 319, 337, 350, 369, 375, 386, 545, 567, 569, 588, D. 4, 39, 68, 69, 72, 131, 250, 254, 266, 306, 344, 347, 365, 418, 423, 439, 441, 511, 568, 613, 614, 634, 704, 730, 748; w. dat. E. 8, 46, 67, 106, 123, 153, 165, 176, 189,

191, 192, 209, 213, 223, 225, 227, 302, 311, 326, 355, 366, 379, 383, 441, 450, 466, 469, 499 (?), 517, 520, 522, 527, 536, 543, 547, 565, 567, 578, 582, 587, 591, D. 124, 145, 170, 172, 180, 188, 192, 257, 275, 276, 289, 296, 318, 345, 350, 357, 376, 379, 429, 434, 436, 437, 443, 469, 471, 474, 483, 495, 499, 507, 534, 560, 579, 581, 600, 615, 624, 724, 737, 749; w. doubtful case-form, E. 337, 365, 393, 441, D. 35, 47, 84, 108, 110, 113, 242, 245, 269, 272, 296, 326, 337, 343, 348, 490, 497, 566, 610, 713.

on innan, *within*; used like a prep.; w. dat. D. 258; w. acc. ?, D. 244.

[**onǣlan**, WI., *set fire to, burn.*]

onbrinnan, III., *kindle*; prt. 3s. onbran, E. 398.

oncweðan, V., *say*; prt. 3s. oncwæð, D. 211.

oncyrran, WI., *turn back*; pp. npm. oncyrde, E. 452.

[**ondlang**, adj., *continuous.*]

onēgan, WI., *fear, dread*; prt. 3p. onegdon, D. 696.

onfindan, III., *find out, learn*; prt. 3s. onfeond, E. 502 (?).

onfōn, rd., *receive, understand*; inf. D. 166, 561, prt. opt. 3s. onfenge, D. 582.

ongangan, rd., *come on*; inf., E. 156.

ongēn, adv., *against*; E. 455.

ongieldan, III., *pay for, atone for*; prt. 3s. ongeald, D. 597.

onginnan, III., *begin, undertake*; also w. infin. to make a verb-phrase, like modern English *do*; inf. D. 190, prt. 3s. ongan, D. 49, 170, 467, 538, 598, 687, prt. 2p. ongunnon, D. 749, prt. 3p. ongunnon, E. 586.

ongitan, V., *get, see, perceive, understand*; impv. 2s. ongyt, D. 420, prt. 3s. ongeat, D. 161, 546, onget, D. 459, 487, 630, prt. 3p. ongeton, E. 90, 453, 552.

onhætan, WI., *heat*; inf. D. 224, pp. nsm. onhæted, D. 242.

onhicgan, W3., *think on, consider*; impv. 2p. onhicgað, D. 472.

onhnīgan, I., *bow, stoop*; prt. 3p. onhnigon, D. 181.

onhrēran, WI., *move, disturb*; pp. in pred. onhrered, E. 226, 483.

onhweorfan, III., *change, be changed, recover*; prs. 3s. onhweorfeð, D. 569, prt. 3s. onhwearf, D. 626.

onlang, adj., *long, enduring*; asm. onlangne, E. 35.

onlēon, I., *give, grant, bestow*; prs. 3s. onlyhð, E. 530, prt. 3s. onlah, D. 680.

onlūcan, II., *open, reveal, interpret*; inf. E. 523.

onmælan, WI., *announce*; prt. 3s. onmælde, D. 210.

onnīed, f., *oppression*; as. E. 139 (or on nied ?).

onōrettan, WI., *struggle on, accomplish*; prt. 3s. onorette, E. 313.

onriht, n., *right, special property*; as E. 358.

onsacan, VI., *oppose, deny*; prt. 3p. onsocon, D. 225, prt. opt. 3s. onsoce, D. 450.

onsælan, WI., *unbind, unloose*; pp. in pred. onsæled, E. 585.

onsendan, WI., *send*; prt. 3s. onsende, D. 75, pp. nsm. onsended, D. 336.

[**onsēon**, V., *behold*; prt. 3p. onsegon, E. 178.]

[**onsēon**, f., *vision, sight*; gs. onseone, E. 386.]

onsteallan, (for onstellan, WI., *put, place* ?); inf. onstealle, D. 246 (or error for onswælan ?).

ontrēowan, WI., *trust, believe*; prt. 3s. ontreowde, D. 268.

onþēon, WI., *prosper, be useful*; inf. E. 241.

onþringan, III., *press on*; prt. 3s. onþrang, E. 343.

onwacan, VI., *awake*; prt. 3s. onwoc, D. 116, 523.

onwist, f., *occupation, inhabiting*; as. E. 18.

open, adj., *open*; nsn. E. 538.

ōr, n., *beginning, front,*

van; as. D. 133, ds. ore, E. 326.

ord, mn., *beginning*; as. D. 162.

ordfruma, m., *leader*; ns. D. 152.

[**ōrettan**, wi., *struggle, hasten*; prt. 3s. orette, E. 313.]

orlæg, n. *fate*; as. D. 745.

orlege, adj., *hostile*, subst. *foe*; gpm. orlegra, D. 696.

ortrȳwe, adj., *despairing, hopeless*; nsn. E. 154.

orþanc, m., *understanding, skill, art*; dp. orþancum, E. 359.

orwēne, adj., *hopeless*; npm. orwenan, E. 211.

otor, D. 73; error for ofor?

oð, prep., *until, to, as far as*; w. acc. E. 127, 298, 444, D. 112, 321 (?), 502.

oð, conj., *until*; E. 215.

oð þæt, conj., *until*; E. 59, 204, 479, D. 17, 29, 63, 149, 247, 446, 492, 516, 577, 584, 639, 650, 667, 669, 677, 693, 735, 751.

ōðer, adj., *other, second*; nsm. D. 91, nsn. E. 108, dsn. oðrum, E. 347, 578.

oðfaran, vi., *escape*; pp. in pred. oðfaren, E. 64.

oðlædan, wi., *lead away, rescue*; pp. in pred. oðlæded, E. 570.

oðstandan, vi., *stand against, oppose, perplex*; prt. 3s. oðstod, D. 482.

oððe, conj., *or*; E. 210, 540, D. 85, 132, 140, 213, oð þ, D. 321 (?).

oðþicgan, v., *take away*; prt. 3s. oðþah, E. 338.

oðþringan, iii., *force away, take captive*; inf. D. 51.

ōwiht, n., *aught, anything*; ns. D. 273 (or as. adv. ?), as. (adverb), *at all*, D. 343, gs. owihtes, as adv. *at all*, D. 428.

P

pað, m., *path, course*; as. E. 488.

persas, m. pl., *Persians*; dp. persum, D. 680.

R

[**rǣcan**, wi., *reach, present, give*; prt. 3s. rāhte, D. 453.]

rǣd, m., *counsel, plan, wisdom, benefit*; ns. E. 526, as. E. 6, 269, D. 182, 585, gs. rædes, D. 30, np. rædas, D. 456, ap. rædas, E. 516, gp. ræda, E. 549.

rǣdan, wi., *rule, direct*; inf. D. 8, 685.

rǣdfæst, adj., *wise*; nsm. D. 651.

rǣdlēas, adj., *unwise*; nsm. D. 177.

rǣran, wi., *raise, rear*; prt. 3p. rærdon, E. 325, prt. opt. 3p. rærde, D. 191.

rǣs, m., *rush, charge, onset*; ns. E. 329.

ræst, f., *rest, resting-place*; ns. E. 134. See **rest.**

rǣswa, m., *counsellor, leader, king*; ns. D. 416, 486, 639, 666, np. ræswan, E. 234.

rand, m., *shield*; ap. randas, E. 332, 588.

randburh, f., *protecting wall*; np. randbyrig, E. 464.

randgebeorh, n. *shield-wall, rampart*; as. E. 296.

randwiga, m., *warrior*; np. randwigan, E. 126, gp. randwigena, E. 134.

randwiggend, n., *shielded warrior, fighter*; gp. randwiggendra, E. 436.

rēad, adj., *red*; dsm. readan, E. 134; dsn. readan, D. 59, apm. reade, E. 296, dp. reodan, E. 413 (?).

rēaf, n., *dress, clothing, spoil*; as. E. 588, dp. reafum, E. 212.

reccan, wi., *reck, care*; inf. D. 595, prt., 3p. rohton, D. 201.

reccan, wi., *relate, explain, interpret*; inf. D. 159, prs. 3p. recca$\eth$, E. 359, prt. 3s. rehte, D. 335.

reccend, m., *ruler*; ns. D. 579.

reced, mn., *house, building*; gp. receda, D. 59.

regn, m., *rain*; gp. regna, D. 575.

regnþēof, m., *arch-criminal, sinner*; np. regnþeofas, E. 539.

rēodan, II., *slay*; inf. E. 413 (?).

rēofan, II., *break*, *rend*; pp. npf. rofene, E. 464.

reord, fn., *speech*, *words*, *voice*; as. reorde, D. 335, ds. reorde, D. 510.

reordberend, m., *speech-bearer*, *man*; np. D. 123 (or ns. ?).

reordigean, W2., *speak*; inf. E. 256, prt. 3s. reordode, E. 549.

rest, f., *rest*, *sleep*, *couch*, *dwelling-place* ?; ns. D. 575, as. reste, D. 610 (or verb 1s. ?), ds. reste, D. 109, 123.

restan, W1., *rest*, *remain*; prs., 1s. reste, D. 610 (or noun, as. ?), prs. pt. nsn. restende, D. 583.

rēðe, adj., *direful*, *fierce*, *cruel*; nsm. D. 177.

rēðe, adv., *cruelly*; D. 114.

rēðemōd, adj., *angry*; nsm. D. 33.

rīce, adj. *mighty*, *powerful*, subst. *ruler*; nsm. D. 109, 579, rica, D. 595, npm. E. 539, D. 456.

rīce, n., *realm*; *sway*, *rule*; ns. D. 583, 639, as. E. 557, D. 606, 610 (?), 664, 670, gs. rices, E. 256, D. 33, 114, 441, 677, 762, ds. D. 8, 685.

rīdan, I., *ride*; prt. 3s. rad. E. 173, 248 (?).

riht, adj., *straight*, *right*, *good*; asm. rihtne, D. 365 (?), asf. rihte, E. 126 (?), npm. rihte, D. 290.

riht, n., *right*, *righteousness*, *duty*; as. E. 186, 338, 352, 588, D. 177 (?).

rīm, n., *number*; as. E. 436, ds. rime, E. 372.

rincgetæl, n., *number of warriors*; as. E. 234.

rodor, m., *sky*, *heaven*; as. E. 464, ds. rodore, D. 235, gp. rodora, D. 290, rodera, D. 456, dp. roderum, D. 335, 365, 508, 579, 639, 651.

rodorbeorht, adj., *heaven-bright*, *radiant*; npn. rodorbeorhtan, D. 368.

rōf, adj., *strong*, *brave*; asm. rofan, E. 98, apm. rofa, E. 226 (?).

ruben, m., *Reuben*; gs. rubenes, E. 332.

rūm, adj., *broad*, *great*; asn. rume, D. 610.

rūn, f., *mystery, hidden meaning*; ns. E. 526, D. 541, 740.

rūncræftig, adj., *skilled in mysteries, wise*; npm. runcræftige, D. 733.

ryne, m., *course*; as. D. 368.

S

sæ, mf., *sea, ocean*; ns. E. 473, gs. sæs, E. 467, ds. E. 134, dp. sæm, E. 443, 563.

sæbeorg, m., *sea-hill, sand-dune*; gp. sæbeorga, E. 442.

sæcir, ? *ebb of the sea*; ns. E. 291 (?).

sæd, n. *seed*; ds. sæde, D. 561, 582, gp. sæda, E. 374.

sæfæsten, n., *fastness of the sea*; ns. E. 127.

sæfaroð, m., *sea-coast*; gp. sæfaroða, D. 322.

sægrund, m., *sea-bottom*; np. sægrundas, E. 289.

sæl, mf., *joy, gladness*; dp. salum, E. 106, 565.

sælāf, f., "*sea-leavings*," *booty cast ashore*; as. sælafe, E. 586.

sælan, w1., *bind, fetter, confine*; pp. npm. sælde, E. 289.

sæleoda, m., *sea-goer*; ns. E. 374.

sæmann, m., *seaman, sailor*; np. sæmen, E. 105, gp. sæmanna, E. 479.

sæstrēam, m., *sea-wave, ocean*; dp. sæstreamum, E. 250.

sæwæg, m., *wave*; np. sæwægas, D. 383.

[**sæwaroð**, m., *sea-shore.*]

sæweall, m., *wall of waters*; ns. E. 302.

sæwīcing, m., *sea-rover, sailor*; np. sæwicingas, E. 333.

salem, f., *Jerusalem*; ns. D. 40. See **gerusalem, hierusalem.**

salomon, m., *Solomon*; gs. salomones, D. 60, salomanes, D. 711.

samnian, w2., *assemble, bring together*; prt. 3s. samnode, D. 227.

samod, adv., *together*; D. 620, 638.

sanc, m., *song*?; gs. sances, E. 309 (?).

sand, n., *sand, shore*; ns. D. 322, as. E. 291 (?),

ds. sande, E. 220, 302, np. E. 471.

sang, m., *song*; as. E. 578 (see also **sanc**).

sāwl, f., *soul*, *life*; np. sawle, D. 394, ap. sawla, E. 544, gp. sawla, D. 401, dp. sawlum, E. 497.

sceacan, VI., *shake*; prt. 3s. sceoc, E. 176.

[**scead**, n., *shade*, *shadow*; np. sceado, E. 113 (Ms. sceaðo).]

[**scēadan**, rd., *part*, *divide*, *distribute*.]

sceaft, m., *shaft*, *spear*; dp. sceaftum, E. 344.

scealc, m., *servant*; np. scealcas, D. 252, ap. scealcas, D. 230.

scēat, m., *corner*, *region*; np. sceattas, E. 429, ap. sceatas, D. 501.

sceað, n., *shade*, *shadow*; np. sceaðo, E. 113 (error for sceado ?).

sceo, E. 588, defective reading (for sceode, or sceodon ?). See **scēon**.

[**ēon ?**, WI., *fall to ?*, *occur to ?*; prt. 3s. sceode, E. 588.]

scēotend, m., *shooter*, *warrior*; dp. sceotendum, E. 112.

sceððan, VI., *harm*; prt. 3s. sceod, D. 463.

scīma, m., *light*, *splendor*; ns. D. 263.

scīnan, I., *shine*; inf. E. 110, prs. 3s. scineð, D. 275, prt. 3s. scean, E. 125, prt. 3p. scinon, E. 113, 467.

scip, n., *ship*; gs. scipes, E. 375.

scīr, adj., *clear*, *bright*; nsn. E. 125, npm. scire, E. 112.

scræf, n., *pit*, *cave*, *den*; ns. E. 538.

scrīðan, I., *go*; prt. 3s. scrað, E. 39.

scūfan, II., *shove*, *push*; inf. D. 230.

sculan, prp., *shall*, *ought*, *must*, *have to*; prs. 3s. sceal, E. 423, D. 752, prs. opt. 3s. scyle, D. 20, prt. 1s. sceolde, D. 140, prt. 3s. sceolde, E. 116, 317, D. 153, prt. 3p. sceoldon, D. 62, 96, 683, 685, prt. opt. 3s. sceolde, D. 114, 324, 555, 655, prt. opt. 3p. sceolde, D. 212.

scūr, m., *shower*; ns. D. 349, 371, 575.

[**scȳan**, wi., *fall to, turn to*; prt. 3s. scyde, D. 265 (?), see **forscyan**.]

scyld, m., *shield*; np. scyldas, E. 125.

scyld, f., *sin, crime*; as. scylde, D. 265.

scyldan, wi., *shield, protect*; prt. 3s. scylde, D. 504 (or opt. ?).

scyldhrēoða, m., *shield-cover, shield, buckler*; np. scyldhreoðan, E. 113.

scyldig, adj., *guilty, losing, forfeiting*; nsm. D. 449, 548.

scyppend, m., *creator*; ns. D. 291, 314, 391.

[**scyndan**, wi., *hurry*.]

scyrian, wi., *allot, assign*; prt. 3s. scyrede, D. 87.

sē, sēo, þæt, adj., *this, that, the*;

nsm. se, E. 141, 202, 273, 295, 380, 389, 393, 412, 485, D. 94, 99, 223, 240, 241, 242, 250, 263, 264, 333, 345, 351, 353, 430, 440, 448, 467, 622, 639, 655.

nsf. seo, E. 48, 214, 304, 477, D. 145, 319, 541, 560, 581, 587, 608, 608, 728, 732, 740.

nsn. þ, E. 19, 127, 310, D. 10, 44, 265, 528, 555, 675, 717.

asm. þone, E. 172, 364, 400, 406, D. 46, 198, 236, 237, 339, 353, 454, 457, 518, 540.

asf. þa, E. 83, 205, D. 22 (?), 122, 265, 341, 420, 665.

asn. þ, E. 150, 151, 186, 234, 359, D. 151, 197, 237, 321 (?), 510, 721, 730, 736.

gsm. þæs, E. 508, D. 188, 201, 240, 304, 466, 507, 515.

gsf. þære, D. 81, 173, 205.

gsn. þæs, E. 315, 507, D. 76.

dsm. þam, E. 122, 153, 189, 198, 224, 225, 321, 323, 397, 522, 543, 575 (?), D. 96, 108, 124, 145, 153, 181, 215, 238, 270, 278, 345, 433, 438, 489, 525, 531, 547, 550, 612 (or, dsn. ?),

637, 725, þan, E. 134 (or isn. ?).
dsf. þære, E. 275, 331, D. 28 (or gs. ?), 38, 54, 172, 605, 672, 675, 698.
dsn. þam, E. 170, 577, D. 13, 27, 64, 180, 191, 202, 204, 216, 264, 350, 429, 443, 444, 447, 451 (?), 469, 729.
isn. þy, E. 21, 56, 399, 496, D. 8, 267, 685, þan, D. 221.
np. þa, E. 297, D. 58, 62, 83, 93, 101, 217, 352, 356, 434, 461, 683, þ, 327 (?).
ap. þa, E. 82, 254, 513, D. 230, 266, 282, 427, 443 (?), 511, 512, 553.
gp. þara, D. 77, 86, 691.
dp. þam, E. 197, 299, 565, D. 25, 67, 102, 211, 266, 310, 311, 410, 471.

sē, sēo, þæt, used substantively, *this, that*; *he, she, it*;
nsm., se, D. 152, 339, 447, 449, nsn. þ, E. 233, 380, D. 7, 24, 269, 277, 417, 496, 551, 691, 717 (?).
asm. þone, E. 8, asn. þ, E. 359, 377, 406, D. 85, 138, 234, 315, 409, 411, 686, 727, 753, 757.
gsn. þæs, E. 144, D. 41 (?), 186, 295, 307, 450, 524, 595, 597.
dsm. þam, D. 534, 737 (?), 738, dsn. þam, E. 507, D. 225, 476.
isn. þy, E. 349, þon, E. 187, 200, 367, 374, 381, 546, D. 35, 296, 479, þan, E. 245.
np. þa, D. 193, 207 (?), 366, 371, 380, 385.
dp. þam, D. 44 (?), 703 (?).

sē, sēo, þæt, used as a relative pron.; *who, which, that, what*;
nsm. se, E. 205, 274, 555, D. 13, 116, 150, 172, 232, 338, 354, 450, 451, 498, 533, 567, 579, 761, 764, nsn. þ, E. 185 (?), D. 77 (?), 119, 482, 556.
asm. þone, E. 28, D. 683, asf. þa, E. 404

(?), asn., þ, E. 558, D. 166, 418, 602 (?), 687.
gsn. þæs, D. 144.
dsm. þam, D. 737 (?), dsn. þam, D. 484, 587.
np. þa, D. 27, 121, 207, 304.
ap. þa. E. 285, 287, D. 554, 705, 746, 750.
gp. þara, E. 95.
dp. þam, D. 749.

sē, sēo, þæt, with þe as rel. pron.; *who, which, that*;
nsm. se þe, E. 7, 54, 138, 476, 514, D. 416, 447, 477, nsf. seo þe, E. 423; nsn. þte, D. 317, 471.
gsm. þæs . . . þe, D. 260.
gsf. þære þe, D. 153, gsn. þæs þe, D. 162, 679 (?).
dsm. þam þe, D. 176, 225.
np. þa þe, E. 235, 360, D. 35, 142, 267, 329, 365, 368, 387, 685.
gp. þara þe, E. 189, 365, 376, 395, 521, D. 16, 64, 494, 617, 692.
dp. þam þe, D. 34, 265(?), 475, 478.

sē, sēo, þæt, with pers. pron., as a rel. pron.; dsm. se him, E. 380 (error for þe him ?).

sē, sēo, þæt, in special phrases.
ær þam, as a temporal conj.; *before*; D. 587.
for þam, *because*; D. 476 (?), 484.
for þam þe, *because*; D. 176, 225.

sealt, adj., *salt*; asm. sealtne, E. 333, D. 322, npm. sealte, D. 383, apf. sealte, E. 442, dpf. sealtum, E. 473.

searo, fn., *device, equipment, skill*; as. searo, E. 219, dp. searwum, E. 471, D. 40.

sēcan, w1., *seek, visit, inquire*; inf. D. 49, 79, 440, 458, prt. 3p. sohton, D. 731.

secgan, w3., *say, tell, speak*; inf. E. 7, 510, D. 84, 126, 538, prs. 1s. secge, D. 745, prs. 3p. secgað, E. 377, 530, prt. 3s. sægde, E. 517, D. 160, 648, 660, prt. 2p. sægdon, D. 137, prt. 3p. D. 205, sædon, D.

445, prt. opt. 3p. sædon, D. 148.

sefa, m., *mind, soul, thought, senses*; ns. D. 144, 651, [415], as. sefan, D. 110, 131, 485, 535, gs. sefan, D. 49, 731, ds. sefan, E. 439 (or as.), D. 84, 268, 605.

segl, m., *sail*; np. seglas, E. 89.

seglrōd, f., *mast*, or *yard*?; as. seglrode, E. 83.

segn, mn., *sign, standard*; as. E. 127, 172, ds. segne, E. 319, np. segnas, E. 566, ap. segnas, E. 302, dp. segnum, E. 586.

segncyning, m., *warking, king*; ns. E. 172.

segne, f., *seine, net*; dp. segnum, E. 586 (?).

sēl, adv., *better*; D. 488.

seld, n., *hall, building*; as. D. 151, 711, 721, 736.

sele, m., *hall, house*; ds. D. 726.

seledrēam, m., "*hall-joy*," *revelry*; np. seledreamas, E. 36.

self, pron., *self*; nsm. selfa, D. 415 (error for sefa?).

sellan, w1., *give*; prs. pt. asm. sellende, D. 395, prt. 3s. sealde, D. 154, 199, 420, 606, 643.

sēlost, adj., *best*; nsm. E. 401, nsf. E. 293, nsn. E. 446.

sendan, w1., *send, put*; prs. 3s. sendeð, D. 568, prt. 3s. sende, D. 25, 235, 485, 525, prt. 1p. syndon, D. 412 (?); pp. nsn. sended, D. 347.

sennere, m. pl.; *Shinarites*; gp. sennera, D. 601, 726.

seofon, num. *seven*; D. 561, 577, 620, 638, seofan, D. 582.

seolfor, n., *silver*; ds. seolfre, D. 60.

seomian, w2., *wait*; prt. 3p. seomedon, E. 209.

sēon, f., *vision*; gs. seone, E. 386.

sēon, v., *see, look*; inf. D. 730.

[**seppan**, w1., *teach.*]

setlrād, f., *setting* (of the sun); ds. setlrade, E. 109.

settend, m., *builder, maker*; ns. D. 332.

sibgedriht, f., *host of kinsmen*; ns. E. 214.

sibgemæg, m., *kinsman*; np. sibgemagas, E. 386.

sīd, adj., *broad, great*; asm. sidne, D. 535, 601, apm. side, E. 260; compar. asn. siddra, E. 428(?) or apn. ?

[**sierwan**, wi., *plot.*]

sīgan, i., *sink, move, advance*; prt. 3p. sigon, E. 178.

sigebȳme, f., *trumpet of victory*; np. sigebyman, E. 566.

sigelwaras, m. pl., *Ethiopians?*; gp. sigelwara, E. 69.

sigerīce, adj., *strong in victory, victorious*; nsm. E. 27 (or adv. ?), npm. E. 563 (or adv. ?).

sigetīber, n., *sacrifice*; ds. sigetibre, E. 402.

sigor, mn., *victory*; gp. sigora, E. 16, 272, 434, D. 332.

sigorworc, n., *work of triumph, glorious deed*; gp. sigorworca, E. 316.

simeon, m., *Simeon*; gs. simeones, E. 341.

sīn, adj., *his*; asm. sinne, E. 412, [D. 392], asn. D. 758, gsn. sines, D. 126, dsm. sinum, D. 159, apm. sine, D. 79, apf. sine, D. 468, 526, gpm. sinra, D. 75, gpf. sinra, D. 120, dpm. sinum, D. 100, 135, dpf. sinum, D. 449, 648.

sinc, n., *treasure*; ds. since, E. 36, D. 60.

sincald, adj., *cold*; nsm. sincalda, E. 473.

singan, iii., *sing, ring, resound, howl, cry*; prt. 3s. sang, E. 132, prt. 3p. sungon, E. 159, 164, 566, D. 192.

sittan, v., *sit*; prt. 3s. sæt, D. 94; prt. 3p. sæton, E. 212, D. 180, 695.

sīð, m., *time, occasion, journey, fate*; ns. E. 22, 207, 479 (or as. ?), as. E. 97, 510, D. 68, 616, gs. sīðes, E. 53, ds. sīðe, E. 105.

sīðboda, m., *guide*; ns. E. 250.

sīðest, adj., *latest, last*; dsm. sīðestan, D. 700, dsn. sīðestan, D. 31.

sīðfæt, mn., *journey, path, experience*; as. E. 81,

D. 648, ds. siðfate, E. 522.

sīðian, w2., *journey, travel, go, march*; inf. D. 631, prs. opt. 3p. siðien, E. 272, prt. 3p. siðedon, D. 67.

sīðor, adv., *later, behind*; E. 336.

siððan, adv., *afterwards*; E. 384, D. 659, 664, 671.

siððan, conj., *after, when, since, because*; E. 64, 86, 132, 144, 155, 224, 308, 316, 499, 503, 575, D. 4, 109, 165, 454, 455, 456, 459, 487, 618, 630, 661, 759.

slæp, m., *sleep*; ds. slæpe, D. 113, 495, 523.

slēan, VI., *smite, slay, turn*; inf. E. 412, impv. 2s. sleh, E. 419, prt. 3s. sloh, E. 280, 485, 494, D. 343.

slūpan, II., *slip, glide*; prt. 3s. sleap, E. 491 (or onsleap ?).

snāw, m., *snow*; np. snawas, D. 377.

snelle, adv., *quickly*; E. 220.

snotor, adj., *wise*; nsm. D. 151, 736, snottor, E. 374, 439, snottra, E. 389.

snytro, f., *wisdom*; as. D. 84, gs. D. 535, 594, snyttro, D. 485, ds. D. 28 (or gs. ?).

somnigean, w2., *assemble*; inf. E. 217.

somod, adv., *together*; E. 214, D. 374, 376.

sōna, adv., *at once*; D. 161.

sorh, f., *anxiety*; ns. D. 118, ds. sorge, D. 263.

sōð, adj., *true, faithful*; nsm. E. 479, D. 401, gsn., soðan, D. 144, npm. soðe, D. 287, gpn. soðra, D. 446, 594, dpm. soðum, E. 30, dpn. soðum, E. 438, 522, D. 458, 543, 758.

sōð, n., *truth*; ns. E. 420, D. 113, as. E. 291, D. 546, 577, soðe (error for soð ?), D. 482.

sōð, adv., *truly, correctly*; D. 28, 450 (?).

sōðe, adv., *truly, correctly*; D. 482 (?).

sōðcwide, m., *truthful utterance, true saying*; dp. soðcwidum, D. 445.

sōðfæst, adj., *truthful, righteous*; nsm. E. 9, 434, D. 151, 332, 383, 736, gpm. soðfæstra, E. 544, D. 394.

sōðwundor, n., *miracle*; gp. soðwundra, E. 24.

spēd, f., *success, fortune, abundance, power*; as. E. 514, D. 334, 478, spede, E. 153.

spel, n., *tale, talk, message*; as. D. 478, np. E. 203 (or as.?).

spelboda, m., *messenger, servant*; ns. D. 532, 742, np. spelbodan, D. 464 (?), ap. spelbodan, E. 514 (?), D. 229.

[**spillan**, wi., *destroy.*]

spildsið, m., *destructive journey, expedition*; ds. spildsiðe, E. 153.

spinnan, iii., *spin, make, produce*? prt. 3s. span, E. 291 (?).

spīwan, i., *spew, vomit*; prt. 3s. spaw, E. 450.

[**spor**, n., *track, mark.*]

spōwan, rd., *succeed, thrive*; prs. pt. asf. spowende, D. 478.

sprǣc, f., *speech*; as. spræce, E. 518.

sprecan, v., *speak*; prs. 3p. sprecað, D. 423, prt. 3s. spræc, E. 258, 277, 418, 553, D. 486.

stæfn = stefn? dp. stæfnum, E. 463.

stæð, n., *shore, beach*; ds. staðe, E. 582.

stān, m., *stone*; ap. stanas, E. 441.

standan, vi., *stand*; inf. E. 572, prt. 3s. stod, D. 40, 524, 556, 636, prt. 3p. stodon, E. 111, 201, 460, 491, 566, D. 64, stodan, E. 136, prt. opt. 3s. stode, D. 497.

stānhlið, n., *rock-hill, rock, wall*? dp. stanhliðum, D. 61.

starian, w2., *gaze, look*; prt. 3s. starude, D. 717.

staðol, m., *foundation, place*; ds. staðole, D. 560, 581, np. staðolas, E. 285, staðulas, E. 474.

stefn, f., *voice, sound, note*; ns. E. 417, D. 560, 581, as. stefne, E. 276, 576, gs. stefne, D. 179, ds. stefne, E. 257, 551, D. 509, dp. stefnum, E. 99, 580, stæfnum, E. 463.

steorra, m., *star*; ap. steorran, E. 441.

stēpan, WI., *elevate, honor*; prt. 3p. stepton, D. 445.

stīgan, I., *climb, ascend, descend*; inf. D. 509, prt. 3p. stigon, E. 319, 385.

stille, adv., *still, quietly*; E. 300, 551, D. 560, 581.

storm, m., *storm, uproar*; ns. E. 460.

strǣt, f., *road*; as. stræte, E. 126 (?).

strēam, m., *stream, wave, water*; ns. E. 472, np. streamas, E. 460, ap. streamas, E. 296.

strūdan, II., *plunder, destroy*; prt. 3p. strudon, D. 710.

stȳran, WI., *check, restrain*; inf. E. 417.

sum, adj., *some, a certain, one, an*; nsm. E. 357, nsn. E. 345, D. 417, asn. E. 279.

sumor, m., *summer*; ns. D. 373, gs. sumeres, D. 347, ds. sumera, D. 275.

sund, n., *sea*; as. E. 319 (error for sand ?).

sundor, adv., *separately, severally*; D. 369.

sundorgifu, f., *special gift*; ds. sundorgife, D. 605.

sunna, m., *sun*; ns. D. 369.

sunne, f., *sun*; ns. D. 275, gs. sunnan, E. 81, 109, D. 263.

sunu, m., *son, descendant*; ns. E. 389, 426, D. 401, as. E. 402, 420, np. E. 332, 341, dp. sunum, E. 18, 363.

sūsl, n., *torture, punishment*; ns. D. 653, as. D. 520, 620.

sūðan, adv., *from the south, south*; D. 52; be suðan, *on the south*, E. 69.

sūðweg, m., *way southward*; dp. suðwegum, E. 155.

sūðwind, m., *south wind*; ns. E. 289.

swā, adv., *so, so much, thus*; E. 143, 194, 314, 377, 404, 520 (?), 549, D. 130, 136, 172, 232, 333, 360, 486, 562, 563, 583, 615; swa þeah, *nevertheless*, E. 339, D. 580.

swā, conj., *as, as well as, so that, though*; E. 82, 101, 352, 359, 388,

520 (?), D. 3, 20, 137, 139, 183, 185, 226, 234, 244, 257, 288, 320, 432, 463, 493, 560, 562, 576, 581, 638, 644, 644, 654, 657, 668; swa . . . oððe, *whether . . . or*, E. 539.

swā, rel. partic., *which, that*; E. 49, D. 62, 157 (?), 463 (?).

swǣs, adj., *own, dear*; asm. swæsne, E. 402.

swāpan, rd., *sweep on, swoop*; prt. 3s. sweop, E. 481.

[**sweart**, adj., *black*.]

swefan, v., *sleep, be asleep, cease, die, perish*; prt. 3s. swæf, D. 116, prt. 3p. swæfon, E. 36, 496.

swefen, n., *dream*; ns. D. 495, 528, swefn, D. 523, 653, as. D. 129, 159, 165, 552, swefn, D. 148. gs. swefnes, D. 110, 118, 126, 144, 481, 538.

swefnan, w1., *dream* (impersonal); prt. 3s. swefnede, D. 131.

swēg, m., *sound, roar, melody*; ns. E. 309, D. 263, as E. 567.

swegl, n., *light, sky, sun*; ns. E. 105 (?) ds. swegle, E. 81 (error for segl, segle, *sail, veil* ?).

sweltan, iii., *die, perish*; prs. 2p. sweltaþ, D. 143, prt. 3p. swulton, E. 465.

sweord, n., *sword*; ds. sweorde, E. 420.

sweordwīgend, m., *armed warrior*; gp. sweordwigendra, E. 260.

swēot, n., *troop, band*; ns. E. 497, as. E. 220, dp. sweotum, E. 341, sweoton, E. 127.

swerian, vi., *swear*; prs. 3s. swereð, E. 432.

swigian, w2., *be silent*; prt. 3s. swigode, D. 546.

swilc, adj., *such, of that kind*; nsf. swylc, D. 350, apn. D. 62.

swilc, relat. pron., *which, as, of what kind*; nsf. swylc, D. 349, nsn. D. 66.

swilce, adv., *also, likewise*; D. 501, swylce, D. 506, 512.

swīpian, w2., *scourge, lash*; prt. 3s. swipode, E. 464.

swīð, adj., *strong*; nsm.

D. 283, asf. swiðan, D. 341, compar. nsf. swiðre, *right* (hand), E. 280.

swīðan, wv. 1., *strengthen*; pp. nsm. swiðed, E. 550.

swīðe, adv., *strongly, greatly, much*; D. 482, 711, 731.

swīðmōd, adj., *strong-souled, arrogant, proud*; nsm. D. 100, 161, 268, 449, 528, 605.

swiðrian, wv. 2., *weaken, lessen, vanish*; inf. D. 682, prt. 3s. swiðrode, E. 309, 466, D. 638, swiðrade, E. 242, prt. 3p. swiðredon, E. 113.

[**swol**, ? *heat.*]

swor, ? as. E. 239 (?) Error for sār, n., *pain* ? or for spōr, n., *scar* ?

swutol, adj., *clear, plain*; asn. D. 488.

swylc, swylce, see **swilc, swilce.**

sylf, pron., *self*; nsm. D. 644, sylfa, E. 280, 542, D. 288, 446, gsm. sylfes, E. 9, 27, 434, seolfes, D. 513, np. sylfe, D. 31, 590.

syllan, wv. 1., *give, grant*; prs. opt. 3s. sylle, D. 517, impv. 2s. syle, D. 586. See also **sellan.**

symbel, n., *feast, banquet*; ds. symble, D. 700.

synfull, adj., *sinful*; gpm. synfullra, E. 497.

synn, f., *sin, crime, fault*; dp. synnum, E. 336.

syrdgetrum, n., *order of battle, array*; as. E. 178 (error for fyrdgetrum ?).

T

tācen, n., *token, sign, miracle*; ns. D. 717, as. D. 488, 514, ds. tacne, E. 281, gp. tacna, D. 446.

tæcan, wv. 1., *teach*; inf. E. 528.

telga, m., *branch, bough*; dp. telgum, D. 503, 514, 555.

tempel, n., *temple*; as. E. 391, D. 710, templ, D. 60.

tēon, wv. 1., *make, cause*; prt. 2s. teodest, D. 208, 308, prt. 3s. teode, D. 216.

tēonfull, adj., *harmful, evil*; dpm. teonfullum, D. 254.

tēonhete, m., *hate*; ds. E. 224.

teso, f., *harm, injury*; as. D. 254 (?).

tīber, n., *offering*; as. E. 416.

tīd, f., *time, period*; as. D. 347, ap. tide, D. 582, tida, D. 561.

tīr, m., *glory*; dp. tirum, D. 311.

tīrēadig, adj., *famed*; gpm. tireadigra, E. 184, 232.

tīrfæst, adj., *glorious, noble*; asm. tirfæstne, E. 63.

tō, prep., *at, in*; *to, for*; *at the hands of, from*; w. dat. E. 88, 197, 198, 263, 277, 319, 325, 397, 402, 405, 425, 457, 461, 509, 548, 553, D. 38, 42, 44, 54, 64, 65, 70 (?), 74, 87, 93, 109, 150, 181, 191, 197, 200, 202, 204, 204, 208, 215, 216, 216, 222, 225, 263, 265, 304, 313, 313, 314, 338, 338, 351, 413, 415, 430, 433, 500, 531, 550, 563, 593, 607, 609, 630, 634, 651, 698, 700, 715, 729, 738; w. gen. **to hwæs**, *whither*, E. 192, **to þæs**, *until* (or *thither*?), D. 41; w. ger. E. 438, D. 129, 284, 320, 543; w. inf. [D. 76].

tō, adv., *to, on, very, too*; E. 278, D. 88; **þær to**, D. 254, 503, 717.

tōdrīfan, I., *drive away, scatter*; pp. nsm. todrifen, D. 352.

tōdwǣscan, WI., *quench*; pp. nsm. todwæsced, D. 352.

tōhweorfan, III., *scatter*; pp. npm. tohworfene, D. 301.

[**torht**, adj., *bright*.]

tōscūfan, II., *shove aside, scatter*; prt. 3s. tosceaf, D. 339.

tōsomne, adv., *together, mutually*; E. 207, D. 120, 468, 526.

tōswāpan, rd., *sweep away*; prt. 3s. tosweop, D. 341.

tōswendan, WI., *cause to disappear, destroy*; prt. 3s. toswende, D. 341(?).

tōswengan, WI., *put out, extinguish*; prt. 3s. toswende, D. 341 (?).

tōwrecan, v., *scatter*; pp. npm. towrecene, D. 300.

tredan, v., *tread*; inf. E. 160.

treddian, w2., *tread, walk*; prt. 3p. treddedon, D. 438.

trēow, n., *tree*; ns. D. 555, as. D. 510.

trēow, f., *faithfulness, pledge, covenant*; as. treowe, E. 423, gs. treowe, E. 426, ap. treowa, E. 366, dp. treowum, E. 149, D. 311.

trum, adj., *strong*; nsm. E. 554.

trymman, w1., *be strong, make strong, strengthen*; prt. 3s. trymede, D. 533, prt. 3p. trymedon, E. 158.

tuddortēonde, adj., *offspring-bearing*; gpm. tuddorteondra, E. 372.

tungol, n., *star*; np. tunglu, D. 368.

twēgen, num., *two*; npm. E. 94, apf. twa, E. 63, apn. twa, E. 184.

twelf, num., *twelve*; apm. twelfe, E. 225.

twēone, adj., *two*; dp. tweonum, E. 443, 563.

twig, n., *twig, rod*; as. E. 145 (?), dp. twigum, D. 503, 514.

tȳne, num., *ten*; apn. x., E. 232.

Þ

þā, adv., *there, then*; E. 22, 30, 33 (?) 61, 63, 87, 98, 133, 146, 154, 247, 249, 252, 276, 310, 347, 417, 581, D. 19, 22, 33, 52, 57, 59, 67, 75, 79, 88, 96, 99, 104, 108, 116, 120, 122, 125, 127, 134, 145, 158, 163, 178, 180, 209, 224, 227, 230, 242, 250, 268, 279, 335, 345, 416, 430, 440, 443 (?) 448, 452, 458, 467, 468, 469, 495, 523, 526, 531, 538, 546, 598, 604, 612, 622, 624, 626, 629, 631, 640, 645, 675, 678, 680, 686, 700, 712, 722, 724, 731; þ, D. 717 (?).

þā, conj., *when, where, because*; E. 33 (?) 48, 142 (?) 202, 277, 319, 404 (?), 406, 485, 570, D. 147, 158, 178, 226, 240, 268, 409, 599, 651, 674, 707, 710, 720.

þǣr, adv., *there, then*; E.

16 (?), 71, 89, 91, 135, 172, 194, 206, 340, 347, 387, 456, 572, D. 66, 82, 87, 88, 188, 192, 235, 243, 262, 271, 273, 274, 354, 356, 414, 418, 452, 671, 702, 720.

þær, conj. *where, when, if*; E. 16 (?), 24, 152, 272, 330, 389, 458, 537, D. 40, 43, 94, 237, 345, 352, 647, 689; þær þe, D. 627; þær to, see to.

þæs, adv., *from that time, therefore, so, so much*; E. 49, 439, D. 152 (error for wæs ?), 524 (?) 593; þæs þe, *because*, E. 51.

þæt, conj., *that, so that*; þ E. 23, 91, 123, 143, 206, 264, 270, 292, 294, 317, 336, 378, 409, 422, 435, 440, 496, 504, 529, 562, D. 15, 31, 49, 83, 84 (?), 86, 101, 102, 138, 156, 169, 191, 197, 201, 203, 205, 212, 308, 316, 323, 327, 330, 342, 412, 429, 447, 449, 453, 474, 481, 497, 504, 508, 521, 521, 529, 547, 552, 555, 570, 578, 580, 588, 595, 624, 655, 688, 699, 714, 719, 739, 760, 763; with a pers. pron. to serve as a rel. pron., *who, that*; þ hie, D. 189. Or is þ here used to represent þe ?

þætte, conj., *that, so that*; þte, E. 151, 510, D. 114, 148, 161, 450, 643.

þafigan, w2., *accept*; inf. D. 190.

þan, adv., *thereby*; D. 221. (see ðon.)

þanc, m., *thanks, gratitude*; ns. D. 307.

þancian, w2., *thank*; prs. 3p. þanciað, D. 424, prt. 3s. þancode, D. 86.

þanon, adv., *thence, thereupon*; E. 516.

þe, rel. particle; *who, which, that*; serving as ns. D. 82, 172, 199, [264], 278, 540; þ E. 185 (?); as as. D. 204, 208, 216, 525, 544, 606, 609, þ D. 602 (?); as np. D. 434, 443 (?), 452, 480; as ap. D. 87, 310, 311, 649; with a pers. pron., E. 380 (?) Ms. se him; þ, D. 189 (?), see se.

þe, conj., *than*; D. 263.

þe, error for þā ? D. 22.

þēah, adv., *nevertheless*; D. 126, 217, 239, þeh, D. 514; **swa þeah**, see swa.

þēah, conj., *though*; E. 29, D. 325; þeah þe, E. 141, 209, 259, 571, D. 192, 223, 232, 697, 755.

þēaw, m., *habit, nature, character*; as. D. 571, 641.

þeccan, wi., *cover*; prt. 3p. þeahton, E. 288.

þegn, m. *servant, follower, warrior*; ns. D. 442, np. þegnas, E. 170, D. 205, gp. þegna, D. 75, dp. þegnum, D. 100.

þen, ? D. 264 (error for þe ? or for þenden ?).

þencan, wi., *think, plan*; prt. 3p. þohton, E. 51.

þenden, conj., *while, as long as*; E. 255, D. 8, 10, 56, [264].

þengel, m., *prince, king, lord*; ns. E. 173.

þēod, f., *people, tribe, nation, host, country*; as. E. 160, gs. þeode, D. 409, ds. þeode, D. 172, 675, þeod, E. 277 (?), np. þeode, D. 181, [412], ap. þeode, E. 357, 487 (or np. ?), D. 589, gp. þeoda, E. 326, D. 360, 757, dp. þeoden, D. 34.

þēoden, m., *prince, lord, king*; ns. E. 363, 432, D. 33, 34 (?), 109, 241, 412 (error for þeode ?), 419, 467, as. D. 357, gs. þeodnes, D. 188, 190, ds. þeodne, D. 93, 205, 587.

þēodenhold, adj., *loyal, faithful*; npm. þeodenholde, E. 182, apm. þeodenholde, E. 87.

þēodmægen, n., *host, troop*; ns. E. 342.

þēodscipe, m., *instruction, the law* ? gs. þeodscipes, E. 529.

þēostor, n., *darkness*; np. þeostro, D. 375.

ðēonȳd, see **þēownēd**.

þēownēd, f., *slavery, oppression*; as. D. 307, dp. ðeonydum, D. 293.

þēs, þēos, þis, dem., *this*; nsf. ðeos, E. 280, 431, 554, nsn. þis, E. 273, 532, asm. þysne, E. 535, D. 207, asf. þas, E. 25, 274, 555, D. 308, asn. þis, D. 207, dsm. þis-

sum, E. 263, dsf. þisse, D. 206.

þider, adv., *thither*; E. 46, 196, D. 203, þyder, D. 227, 525.

þīn, poss. adj., *thy, thine*; nsm. D. 284, 562, 753, nsn. D. 583, asm. þinne, D. 131, 326, 392 (?), asf. þine, D. 569, asn. E. 419, D. 326, gsn. þines, E. 435, npm. þine, E. 445, D. 286, 289, apn. þine, D. 419.

þingian, w2., *make atonement*; impv. 2s. þinga, D. 587.

[**þīstor** = **þēostor.**]

þolian, w2., *endure*; inf. E. 324, prs. 1p. þoliaþ, D. 307.

ðon, inst. adv., "*the*," "*any the*"; ðon ma þe, *any more than*, D. 263. See **þan.**

þonne, adv., *then*; D. 513, 557, 569.

þonne, conj., *when*; E. 325, 544, D. 275, 347, 512, 517, 590.

þonne, conj., *than*; *than that*; E. 373, 429, D. 249, 429, 491, 522, 635, 716.

þracu, f., *rush, conflict*; ns. þraca (error for þracu ?), E. 326.

þræcwīg, m., *violent conflict, war*; gs. þræcwiges, E. 182.

þrāh, f., *period, while*; ns. D. 587, as. þrage, D. 572.

þrēa, mf., *woe, trouble*; dp. þreaum, D. 293.

þrēanīed, n., *woe, suffering, torture*; as. D. 213.

þrī, num., *three*; np. þry, D. 93, 188, 271, 357, 360, 461, ap. þry, D. 412, dp. þrim, E. 363, þrym, D. 102.

þridda, adj. *third*; nsm. E. 87 (or nsn. ?), D. 92, nsn. þridde, E. 342, D. 675.

þrīst, adj. *bold*; dpn. þristum, D. 424.

þrōwigean, w2., *suffer, endure*; inf. D. 213, prt. 3s. þrowode, D. 620.

þrȳ, see **þrī.**

þrymfæst, adj., *glorious, noble*; nsm. E. 363.

[**þrymlīce**, adv., *gloriously.*]

þrymm, m., *might, power, glory*; gs. þrymmes, D. 424.

[þrysmian = drysmian.]

þrȳð, f., *power*, pl. *forces, troops*; dp. þryðum E. 340.

þū, pron., *thou*; ns. E. 419, 422, D. 133, 208, 283, 288, 308, 309, 311, 315, 316, 330, 405, 427, 429, 552, 563, 570, 572, 577, 584, 585, 608, 746, 747, 763, as. þec, D. 293, 366, 367, 371, 372, 375, 377, 379, 380, 385, 386, 391, 393, 397, 399, 402, 404, 567, 568, 575, 588, þe, D. 131 (or ds. ?), 362, gs. þin, E. 421, ds. þe, D. 208, 307, 565, 610, 744, 745, 752, þec, D. 310 (?), 574, np. ge, E. 259, 270, 272, 278, 294, 561, 562, D. 136, 137, 138, 141, 143, 749, gp. eower, D. 411, dp. eow, E. 266, 268, 271, 292.

þūf, m., *standard, banner*; np. þufas, E. 342, ap. þufas, E. 160.

þunian, wz., *stand up, reach high*; inf. E. 160.

þurfan, prp., *need*; prs. 2s. þurfe, D. 429, prs. 3s. þearf, E. 426.

þurh, prep., *through, by, with* (in phrases of manner); w. acc., E. 262, 434, 480, 574, D. 4, 48, 51, 98, 146, 155, 248, 280, 292, 315, 335, 341, 361, 460, 479, 494, 552, 592, 594, 598, 603, 623, 670, 694, 709.

ðurhglēdan, wi., *heat thoroughly*; pp. nsn. ðurhgleded, D. 243.

þurhwadan, vi., *pass through*; prt. 3p. þurhwodon, D. 463.

þurstig, adj., *thirsty*; npm. þurstige, E. 182.

þūsend, n., *thousand*; ap. þusendo, E. 184.

þūsendmælum, adv., *by thousands*; E. 196.

þȳ, inst. adv., *the, the more*; E. 259, D. 488, 755; þy læs, *lest*, E. 117.

þȳ, conj., *because*, ; D. 529, þy þe, D. 85.

þyncan, wi., *seem*; prt. 3s. þuhte, D. 269, 497, 504, 508, prt. 3p. þuhton, E. 573.

U

ufan, adv., *from above*; D. 336, 508, ufon, E. 556 (error for us on ?).

[uferian, w2., *raise.*]
ūhttīd, f., *dawn*; as. E. 216.
unblīðe, adj., *unglad, troubled, angry*; nsm. D. 134; npm. D. 127.
uncēapunga, adv., *without purchase, freely*; D. 745.
uncūð, adj., *unknown*; asn. E. 58, 313.
under, prep., *under, behind, in shelter of*; w. dat., E. 228, 376, D. 61, 238, 260, 329, 639; w. acc., E. 572, D. 71; case-form doubtful, E. 236, 537, D. 690.
unforht, adj., *fearless*; npm. unforhte, E. 180, 328.
ungelīc, adj., *unlike*; nsf. D. 112.
[ungēre, adv., *not long ago, recently*; E. 33.]
ungescēad, adv., *exceedingly*; D. 242.
ungrund, adj., *bottomless, measureless, great*; gsm. ungrundes, E. 509.
unhlēowe, adj., *unprotecting*; asm. unhleowan, E. 495.
unhold, adj., *unfriendly*; nsm. D. 34.
unlȳtel, adj., *great*; nsn. D. 551.
unnan, prp., *give, grant*; prs. 1s. on, E. 269.
unrǣd, m., *folly*; as. D. 186.
unriht, n., *wickedness, wrong*; as. D. 23, 187, dp. unrihtum, D. 684.
unrihtdōm, m., *wrong*; as. D. 183.
unrīm, n., *countless number, host*; as. E. 261, D. 70, 323.
unscynde, adj., *blameless, faultless, perfect*; asm. unscyndne, D. 762.
unswiciende, adj., *unfailing, unending*; nsf. unswiciendo, E. 425.
unwāclīce, adv., *strongly, firmly*; D. 673.
unweaxen, adj., *ungrown, young*; asm. unweaxenne, E. 413.
[unwita, m., *unwise person, fool*; E. 33.]
ūp, adv., *upward, up, above, on high*; E. 200, 248(?), 253(?), 282, 295, 411, 460, 462, 491, D. 247, 440, 494, 622.
[ūpahebban, vi., *lift up*; prt. 3s. upahof, E. 253.]

ūpcyme, m., *rising, springing*; ns. D. 384.
ūplang, adj., *upright*; nsm. E. 303.
ūppe, adv., *above*; D. 195.
[**ūprīdan**, 1., *rise up, be raised*; prt. 3s. uprad, E. 248.]
ūprodor, m., *sky, heaven*; ns. E. 430, as. E. 4, 26, 76, 545.
ūser, adj., *our*; nsn. D. 302.
ūt, adv., *out*; E. 187, D. 6, 428.
ūtan, adv., *outside, without*; D. 253.

W

wāc, adj., *weak*; apm. wac, E. 233 (for wace ?).
wadan, VI., *go*; prt. 3s. wod, E. 311.
wæccan, WI., *watch, keep awake*; prs. pt. nsf. wæccende, E. 213.
wæd, f., *clothing*; gs. wæde, D. 103, gp. wæda, D. 633.
wæg, m., *wave, sea*; as. D. 322, ds. wæge, E. 458, np. wægas, E. 484.
wæg, m., *wall*; as. E. 495.
wægfaru, f., "*wave-road*", *road through the sea*; ns. E. 298.
wægstrēam, m., "*wave-stream*", *sea*; as. E. 311.
wæl, see **hwæl**.
wælbenn, f., *wound*; np. wælbenna, E. 492.
[**wælburne**, f., *destructive stream.*]
wælcēasega, m., *lover of carrion*; ns. E. 164.
wælfæðm, m., *deadly embrace*; dp. wælfæðmum, E. 481.
wælgryre, m., *terror of death*; ns. E. 137.
[**wælhlence**, see **hwælhlence.**]
wælhrēow, adj., *cruel, fierce*; asn. D. 53.
wælmist, m., "*death-mist*", *spray*; ns. E. 451.
wælnet, n., *death-net*; np. E. 202 (?).
wælnīð, m., *deadly hate*; as. D. 46.
wælsliht, m., *battle, strife*; gs. wælslihtes, E. 328.
wæpen, n., *weapon*; gp.

wæpna, E. 20, 328, 451, D. 74.
wǣpnedcynn, n., *weaponed sex, men*; gs. wæpnedcynnes, E. 188.
wǣr, f., *compact, promise, covenant*; as. wære, E. 147, 387, 422, D. 10, gs. wære, E. 140.
wǣrfæst, adj., *faithful*; npm. wærfæste, D. 194.
wǣrgenga, m., *associate*; ns. D. 662.
wæstm, mn., *growth, stature*; dp. wæstmum, E. 243.
wæter, n., *water*; ns. E. 451, as. E. 283, np. D. 364, gp. wætera, E. 572.
wætersprync, m., *water-springing, welling*; ns. D. 385.
wǣðan, w1., *hunt, sweep along*; prt. 3s. wæðde, E. 481.
wāfian, w2., *wonder, be amazed*; prt. 3p. wafedon, E. 78.
wāg, m., *wall*; ds. wage, D. 722. (See also **wǣg**.)
waldend, m., *ruler, lord*; ns. E. 16, 433, D. 13, 240, 290, 331, 447, 451, 456, 761, as. E. 422, D. 360.
wall, see **weall**.
wandian, w2., *hesitate*; prt. 3s. wandode, D. 549.
wāð, f., *journey, wandering*; ds. waðe, D. 662, ap. waðe, D. 649.
waðan, vi., *wander*; prt. 3s. woð, D. 615.
waðem, m., *wave, billow*; gp. waðema, E. 472.
wēa, m., *woe, suffering*; as. wean, E. 140 (or ap ?), gs. wean, E. 213.
wealdan, rd., *rule, control, govern*; prs. 3s. wealdeð, D. 522, 764, prt. 3s. weold, E. 105, D. 599, 677, prt. 3p. weoldon, D. 9.
wealhstōd, m., *interpreter*; ns. E. 523.
weall, m., *wall*; as. wall, D. 246, ds. wealle, D. 695, ap. weallas, E. 572, gp. wealla, D. 690, dp. weallum, D. 41.
weallan, rd., *well, gush, bleed*; prt. 3p. weollon, E. 492.
weallfæsten, n., *wall, for-*

tress; as. E. 283, np. E. 484.

weard, mf., *protection*; *protector, guardian, ruler*; ns. E. 486, 504, 524, D. 12, 26, 99, 104, 117, 167, 173, 176, 209, 228, 234, 236, 448, 457, 460, 487, 551, 565, 596, 635, 641, 759, np. weardas, E. 221, D. 739.

weardian, w2., *guard, keep*; prt. 3s. weardode, D. 664.

wearmlīc, adj., *warm*; nsm. D. 349.

weccan, w1., *awake, arouse*; prs. 3s. weceð, D. 576.

wecgan, w1., *agitate, move, stir*; prs. 3p. wecgað, D. 388.

wēdan, w1., *be mad, rage*; prt. 3s. wedde, E. 490.

weder, n., *weather, storm*; ns. D. 378, ds. wedere, D. 346, gp. wedera, D. 349, dp. wederum, E. 118.

wederwolcen, n., *cloud*; ns. E. 75.

[**wefan**, v., *weave*.]

weg, m., *way, path*; as. on weg, *away*, D. 511, np. wegas, E. 283, 458.

wegan, v., *bear, carry, move, go*; inf. E. 157, prt. 3p. wægon, E. 180, 574.

wela, m., *weal, prosperity*; ns. D. 9, as. welan, D. 644, 672, 690.

wēn, f., *hope, expectation*; dp. wenum, E. 176, 213, wenan, E. 165.

wēnan, w1., *think*; prt. 3s. wende, D. 529.

wendan, w1., *change, alter*; inf. D. 746.

[**wēoh** = wīg, D. 170.]

weorc, n., *work, fortification, anxiety, trouble*; ns. D. 24, ds. worce, D. 267, gp. weorca, D. 363, dp. weorcum, D. 44.

weorcþēow, m., *slave*; dp. weorcþeowum, D. 74.

weorpan, iii., *throw*; prt. 3p. wurpon, D. 244.

weorðan, iii., *become, be, happen*; often w. part. to make a passive; inf. E. 424, wurðan, D. 115, 324, 752, prs. 3s. weorðeð, D. 276, 347, prs. opt. 3s. weorðe, E. 439,

prs. opt. 2p. weorðen, E. 294, prt. 3s. wearð, E. 142, 154, 349, 455, 506, D. 5, 33, 113, 124, 139, 157, 178, 224, 260, 351, 455, 490, 495, 604, 613, 702, 712, 717, 724, prt. 3p. wurdon, E. 144, D. 261, prt. opt. 3s. wurde, D. 318, pp. nsm. worden, D. 124.

[**weorðmynd**, m., *honor*.]

wer, m., *man*; ns. E. 518, D. 282, 333, 337, np. weras, E. 572, 578, D. 97, 215, gp. wera, E. 3, 149, 236, 515, 590, D. 46, 58, 607, 615, 677, dp. werum, D. 704, 748.

werbēam, m., *pillar of defence*; gs. werbeamas, E. 487.

werig, adj., *accursed, wicked*; gpm. werigra, D. 267.

wērig, adj., *weary*, npm. werige, E. 130.

werigean, wi., *enclose, defend*; inf. E. 237, prs. 3s. wereð, E. 274, prt. 3p. weredon, E. 202.

werigend, m., *defender*; np. E. 590.

werod, n., *host, army, nation*; ns. E. 100, 125, 221, 233, 299, 565, D. 44, werud, E. 204, as. E. 123, 194 (or ap ?), D. 53, werud, E. 568, gs. werodes, E. 31, 65, 230, 258, D. 486, werudes, D. 76, weredes, D. 551, ds. werode, E. 170, D. 142, werude, D. 13, 27, weredе, D. 603, 730, gp. weroda, E. 23, 92, 137, 548, D. 331, werode, E. 8, wereda, E. 433, D. 160, 220, 308, dp. weredum, E. 117.

werþēod, f, *nation*; np. werþeode, E. 520, ap. werþeode, D. 285; gp. werþeoda, E. 383.

wesan, v., *be*; inf. D. 514, 559, impv. 2s. wes, D. 586, prt. 3s. wæs, E. 12, 19, 22, 33, 35, 42, 45, 47, 54, 85, 87, 106, 133, 169, 200, 203, 204, 207, 221, 223, 226, 227, 233, 247, 304, 326, 339, 353, 399, 447, 450, 459, 469, 477, 483, 504, 565, 567, 581, 585, D. 3, 7, 9, 11, 16, 24, 66, 82, 91, 104, 119, 150, [152], 162, 172, 176, 226, 232, 241,

242, 242, 244, 271, 274, 277, 333, 335, 342, 345, 350, 354, 416, 454, 471, 498, 523, 531, 532, 540, 547, 581, 635, 640, 652, 668, 676, 678, 691, 737, neg. næs, D. 117, 128, 263, 436, 499, prt. 3p. wæron, E. 43, 60, 148, 185, 190, 196, 211, 449, 452, 464, 584, D. 36, 43, 188, 193, 194, 205, 251, 255, 264, 432, 434, 456, 714, prt. 2p. neg. næron, D. 136, prt. opt. 3s. wære, E. 378, D. 81, 102, 111, 223, 249, 319, 447, 449, 450, 491, 624, 760.

west, adv., *westward, west*; D. 53, 76.

[**wēste**, adj., *waste, useless.*]

wēsten, n., *waste, desert*; as. D. 558, 621, ds. westenne, E. 8, 123.

wēstengryre, m., *terror of the wilderness*; ds. E. 117.

wīc, n., *dwelling, encampment*; ns. E. 87, 133, dp. wicum, E. 200.

wīcan, I., *yield, give way*; prt., 3p. wicon, E. 484.

wiccungdom, m., *witchcraft, magic*; as. D. 121.

wician, WI., *encamp, stop, halt*; inf. E. 117.

wicsteal, m., *camp*; as. E. 92.

wīd, adj., *wide, great*; asm. widne, D. 300, asn. wide, D. 664, dsm. widan, E. 548 (or dsn. ?), dsf. widan, D. 672, apf. wide, D. 649, dpm. widum, E. 75; compar. asn. widdra, E. 428 (or apn. ?).

wīde, adv., *widely, far and wide*; E. 39, 42, 481, D. 627, 646, superl. widost, D. 121.

wīdeferð, adv., *always*; E. 51.

wīf, n., *woman*; np. E. 578.

wīg, n., *battle, war, troops*; ns. D. 5, as. E. 243 (?), gs. wiges, E. 176.

wīg, m., *idol, image*; as. D. 207, gs. wiges, D. 201.

wiga, m., *warrior*; as. wigan, E. 188, np. wigan, E. 311, D. 58, gp. wigena, D. 5.

wīgblāc, adj., *war-bright*,

shining in armor; nsn. E. 204.

wīgbord, n., *shield*; np. E. 467.

wīgend, m., *warrior*; np. E. 180, 328.

wīglēoð, n., *war-signal*; as. E. 221.

wīglīc, adj., *warlike*; nsn. E. 233.

wihgild, n., *idol, image*; as. D. 182.

wiht, fn., *thing, creature, aught*; as. (as adv.) *at all*, D. 463, ds. wihte (as adv.), *at all*, D. 146, 201.

wild, adj., *wild*; npn. wildu, D. 388, apn. wildu, D. 576, gpn. wildra, D. 662.

wilddēor, n., *wild beast*; ap. D. 504, wildeor, D. 511, gp. wildeora, D. 571, 621, wilddeora, D. 623, dp. wilddeorum, D. 649.

[**wildor**, n., *a wild animal.*]

willa, m., *will, wish, pleasure*; ns. D. 580, gs. willan, E. 522, np. willan, D. 289.

willan, anv., *will, wish, intend*; prs. 1s. wille, D. 611, prs. 3s. wile, E. 261, 523, 528, 558, wille, E. 7 (or opt. ?), prs. 3p. willaŏ, D. 207, impv. 2p. willaŏ, E. 266, prt. 3s. wolde, E. 256, 400, 412, 415, 505, D. 83, 85, 246, 595, 644, 669, 753, prt. 3p. woldon, E. 150, 323, 454, D. 11, 530, 590, neg. noldon, D. 189, 197, 217, prt. opt. 3s. wolde, E. 244, D. 169 (or ind.), 317, 688, prt. opt. 3p. wolden, D. 203, wolde, D. 214.

wilnian, w2., *wish, pray for*; inf. D. 215, prt. 3p. wilnedan, D. 222.

wīn, n., *wine*; ds. wine, D. 695.

wīnburh, f., *capital city*; as. D. 58, gs. winburge, D. 621.

wind, m., *wind*; ds. winde, D. 277.

windan, III., *wind, twist, turn, go, move*; prt. 3s. wand, E. 80, prt. 3p. wundon, E. 342; pp. asn. wunden, D. 672.

windig, adj., *windy, breezy*; nsn. D. 346.

wīndruncen, adj., *drunken*; nsn. D. 752.

winelēas, adj., *friendless*; asm. wineleasne, D. 568.

wingāl, adj., *drunken*; nsm. D. 116.

winnan, III., *fight, struggle, hasten*; prt. 3 sq. wonn, E. 164 (?), prt. 3p. wunnon, E. 515.

winter, n., *winter*; ap. D. 577, 620, 638, gp. wintra, D. 324.

winterbiter, adj., *winter-keen, wintry*; nsn. D. 378.

wīnþegu, f., *banquet*; ds. winþege, D. 17.

wīs, adj., *wise*; nsm. D. 417, wisa, D. 549, asm. wisne, D. 536, npm. wise, E. 377, apn. wise, D. 473 (or asn.), superl. nsm. wisesta, E. 393.

wīsa, m., *guide, leader*; ns. E. 13, 258, D. 203, 539, 565, 702.

wīsdōm, m., *wisdom, good counsel*; ns. D. 132 (or as. ?), as. D. 27, 96, 142.

wīsian, w2., *guide, lead*; prt. 3s. wisode, E. 348, [D. 35].

wīslīc, adj., *wise*; apn. wislicu, E. 527.

wīslīce, adv., *wisely*; D. 160.

wist, f., *food, living*; gs. wiste, D. 103, ds. wiste, E. 130.

wisõe, error for wīsde or wīsode ? D. 35.

witan, prp., *know, notice, consider, regard*; prs. 1s. wat. E. 291, prs. 2s. wast, D. 571, prs. 3p. witon, E. 536, prs. opt. 1s. wite, D. 143, prs. opt. 3s. wite, D. 521, prt. 3s. wiste, D. 684, wisse, E. 409, D. 125, 534, prt. 3p. wiston, E. 29, 69, D. 182, 194, 529.

wīte, n., *torture, affliction*; as. D. 644, 726, ds. D. 269, 522, 616, dp. witum, E. 33, 140.

wītega, see **wītga**.

[**wīteleast**, f., *exemption from punishment.*]

wītga, m., *wise man, magician, prophet*; ns. D. 149, np. witgan, D. 41, gp. witegena, D. 646, dp. witgum, D. 135.

wītgian, w2., *make known, make one's self known* ? prs. 3s. witigaŏ, D. 479, prt. 3s. witgode, D. 545.

witian, w2., *appoint, fix, determine*; pp. nsf. witod, D. 575, gsm. witodes, E. 552, dsf. witodre, E. 472.

wītig, adj., *wise*; nsm. E. 25, 80; D. 403, 426, dpf. witgan, E. 390.

wītigdōm, m., *divination*; as. D. 146.

wītrōd, n., *path of punishment, fatal road*; as. E. 492 (for witrād ?).

wiŏ, prep., *over against, opposite, by, beside, toward, in return for, from, with* ? w. acc. E. 172, 237, 422, 515, D. 457, 548, w. dat. E. 224, 303, D. 21, 278, 410, 474, 522, 743, case-form doubtful, E. 20, 72, D. 466.

wiŏerbreca, m., *adversary*; ns. D. 565.

wiŏfaran, vi., *escape*; prt. 3p. wiŏforon, E. 575.

wlanc, adj., *proud*; dsm. wlancan, D. 96, npm. wlance, E. 170, apm. wlance, E. 204, apf. wlance, E. 487.

wlenco, f., *pride*; ns. D. 17, 677.

wlite, m., *look, countenance, beauty*; ns. D. 363, 436, as. D. 239, 267.

wlitescȳne, adj., *fair of face*; nsm. D. 337.

wlitian, w2., *make fair, make good*; impv. 2s. wlitiga, D. 326.

wlitig, adj., *fair, beautiful*; nsm. D. 285, 498. [**wlōh**, ?, *hem, fringe.*]

wōd, adj., *mad, insane*; gsn. wodan, D. 627.

wōh, n., *wrong, evil*; as. D. 170 (?).

wolcen, n., *cloud, sky*; ns. E. 93, gp. wolcna, E. 298, D. 349, 623, dp. wolcnum, E. 80, 350.

wolcenfaru, f., *course of clouds*; ns. D. 378.

wōma, m., *sound, noise*; ns. E. 202, D. 110, 118, as. woman, E. 100 (?), D. 538.

womm, m., *stain, sin, crime*; as. wom, D. 296, ap. wommas, D. 24, gp. womma, D. 282, dp. wommum, E. 533.

wonn, adj., *dark*; nsm. E. 164 (?). But see winnan.

wōp, m., *outcry*; ns. E. 42, 200.

worc, see weorc.

word, n., *word, speech, talk*; as. E. 418, 428, D. 125, ds. worde, D. 549, ap. E. 527, D. 282, 361, 542, 553, gp. worda, D. 594, 722, 746, dp. wordum, E. 23, 299, 377, 438, 522, 565, D. 97, 244, 424, 458, 486, 543, 758.

wordcwyde, m., *saying, speech, advice, command*; as. D. 326, 536, 646.

wordglēaw, adj., *wordwise, eloquent*; nsm. D. 417.

wordriht, n., *statute, law*, pl. *legal system, code*; ap. E. 3.

worn, m., *multitude, crowd, great number*; ns. E. 195, as. E. 56, D. 76, 324.

woruld, f., *world*; ns. D. 111, as. E. 25, world, D. 607, gs. worulde, D. 406, worlde, D. 426; ds. worulde, D. 296.

woruldcræft, m., *worldly wisdom*; gp. woruldcræfta, D. 363.

woruldrēam, m., *joy, rejoicing*; gp. woruldreama, E. 42.

woruldgesceaft, f., *worldly creature, creation*; gp. woruldgesceafta, D. 331.

woruldlīf, n., *life*; ds. woruldlife, D. 103.

woruldrīce, *world, kingdom*; ds. E. 365, 393, D. 588.

woruldspēd, f., *prosperity, success*; dp. woruldspedum, D. 289.

wracu, f., *punishment, torture*; as. wrace, D. 308.

wræc, n., *exile, banishment*; as. D. 568, ds. wræce, E. 383.

wræcca, m., *exile, wretch*; ns. D. 633, dp. wreccum, E. 533.

wræclīc, adj., *foreign, strange, wondrous*; nsn. D. 269, apn. wræclico, E. 5.

wræcmon, m., *exile, fugitive*; ns. E. 137.

wræst, adj., *noble, good*; compar. asm. wræstran, D. 182.

wrǽtlīc, adj., *wondrous, magnificent*; nsf. wrætlicu, E. 298.

wrāð, adj., *angry, hostile*, subst., *foe*; gpm. wraðra, E. 20.

wrecan, v., *pursue, chase*; prs. 3s. wreceð, D. 576.

wrecca, see **wrǽcca**.

wrītan, I., *write*; prt. 3s. wrat, D. 722, prt. opt. 3s. write, D. 728, 732.

wrōht, mf., *injury, harm, wrong*; ns. D. 436, as. E. 147.

wudu, m., *wood*; as. D. 244.

wudubēam, m., *tree*; ns. D. 498, 504, gs. wudubeames, D. 515.

wuldor, n., *glory*; as. E. 387, D. 59, 326, gs. wuldres, E. 100, 270, 418, 428, 568, 578, D. 13, 277, 759, ds. wuldre, E. 86, D. 366, 403.

wuldorcyning, m., *king of glory*; ns. D. 308, 426, as. E. 548.

wuldorfæst, adj., *glorious*; nsm. E. 390, D. 285.

wuldorgestealdl, n., *glorious outfit, possessions*; as. E. 590 (or ap.?).

wuldorhama, m., *glorious dress*; ds. wuldorhaman, D. 337.

wulf, m., *wolf*; np. wulfas, E. 164.

wulfheort, adj., *fierce, brave*; nsm. D. 116, 135, 246.

wundor, n., *wonder, miracle*; ns. E. 108, D. 551, 652, as. E. 552, D. 269, 459, 470, 479, 536, 603, 730, 759, ds. wundre, D. 443, ap. D. 473 (or as.), gp. wundra, E. 10, D. 417, dp. wundrum (as adv., *wondrously*), D. 111, 208 (?).

wundorlīc, adj., *wondrous, strange*; nsm. D. 633.

wunian, w2., *dwell, remain, be, inhabit*; inf. D. 515, 558, prs. 2s. wunast, D. 573, prs., 3p. wuniað, D. 366, prt. 3p. wunode, D. 123 (or 3s.?).

wurðan, see **weorðan**.

wurðigean, w2., *honor, worship*; inf. D. 207, prs. 1p. wurðað, D. 403, prs. 3p. wurðiað, D. 366, 385, prt. 3p. wurðedon, D. 182, 259.

wurðmynd, mfn., *honor,*

dignity; dp. wurðmyndum, E. 258, D. 609.

wyll, m., *well, spring*; gp. wylla, D. 385.

wylm, mf., *surging*; ns. D. 240, as. D. 214, 463.

[**wynn**, f., *joy*; gp. wynna, E. 532.]

wynsum, adj., *pleasant*; nsn. D. 346.

wyrcan, w1., *work, make, do, commit, earn*; prs. 3s. wyrceð, E. 282, prt. 3s. worhte, E. 25, prt. 1p. worhton, D. 296, prt. 3p. worhton, D. 265.

wyrd, f., *fate, destiny, event*; ns. E. 458, D. 652, as. D. 470, gp. wyrda, E. 433, D. 132, 149, 545.

wyrm, m., *worm, serpent*; ns. E. 537.

wyrnan, w1., *refuse*; inf. E. 51.

wyrrest, superl. adj., *worst*; gsm. wyrrestan, D. 304, dsm. wyrrestan, D. 215.

wyrpan, w1., *recover, rest*; prt. 3p. wyrpton, E. 130.

wyrt, f., *root*; dp. wyrtum, D. 498.

wyrtruma, *root-stock, root*; ns. D. 580, as. wyrtrumam, D. 515, np. wyrtruman, D. 558.

Y

yfel, adj., *evil*; nsn. D. 187.

yfel, n., *evil*; gp. yfela, E. 538.

ylde, m. pl., *men*; gp. ylda, D. 106, dp. yldum, D. 112 (?).

yldo, f., *age, old age, mankind*; ns. E. 437 (?), as. E. 540, gs. E. 28.

yldra, adj., *older*; subst., *parent, forefather*; nsm. E. 141, npm. yldran, D. 297.

ymb, prep., *around, about, after* (in time); w. acc. E. 63, 145, 180, D. 247. 253, 561, 577, ymbe, D. 582, ym, D. 681.

ymbhwyrft, m., *circuit, orb*; ns. E. 430, as. E. 26.

ymbwīcigean, w2., *encamp about, besiege*; inf. E. 65.

ypping, ? yppinge, E. 499.

yrfelāf, f., *heir*; as. yrfelafe, E. 403.

yrfeweard, m., *heir*; ns. E. 142.

yrmðu, f., *distress, misery*; dp. yrmðum, E. 265.

yrre, adj., *angry, fierce*; nsm. E. 506, D. 210, 224.

ȳð, f., *wave, sea*; ns. E. 282, np. yðe, E. 288, ap. yða, E. 442, gp. yða, E. 456, D. 384, dp. yðum, E. 450, 473.

ȳðlāf, f., *leaving of waves, shore*? ds. yðlafe, E. 587.

ȳwan, wv., *show*; pp. in pred. ywed, D. 162.

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